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CONTENTS.

THE LOGIC OF THE INCARNATION.....*Samuel C. Eby*..... 561

EVIDENCES OF SWEDENBORG'S ANGELIC CHARACTER...*Francis Phelps*..... 572

THE NEW MOVEMENT.—II.....*Alfred E. Ford*..... 580

AN HISTORICAL SKETCH OF THE PERIODICAL LITERATURE OF THE NEW CHURCH IN AMERICA.—VIII..*Willard H. Hinkley* .. 588

THE SPIRIT AND THE BODY.....*William Denovan*..... 593

JANE LEAD, THE MYSTIC .....*Theodore F. Wright*... 595

SLEEPING AND WAKING.....*Ella F. Mosby*..... 597

SWEDENBORG STUDIES 601

The words in A. C., n. 931, as to the end of the world; Translation of JOHN xix. 27; The Divine Trinity; Document concerning Swedenborg; The work on the Soul.

BOOK NOTICES..... 607

Paradise Found. The Cradle of the Human Race at the North Pole; Arbitration between Capital and Labor; Heaven Revealed; The Issues of Modern Thought; Uncle Tom's Cabin.

THE NEW CHURCH..... 613

Our View and Prof. Ladd's; The English Anniversaries; Lyman Clark; The Maine Association; Sunday Schools.

THE RELIGIOUS WORLD 620

Looking towards Unity; A Pastor's Habits; Canon Farrar under Examination; Christian Catholicity; The Theory of Myths; A Significant Letter; God in Christ; Ministerial Ignorance.

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THE

NEW-JERUSALEM MAGAZINE.

VOL. IX.—NEW SERIES.—No. 10.

OCTOBER, 1885.

THE LOGIC OF THE INCARNATION.

THE New Church lays claim to a perception of the arrival of a dispensation of reason. She affirms that the subjects dearest to man's inmost heart may now be seen in clear light. She knows no authority but the Truth, and the Truth can be tested only by man's cultivated spiritual common-sense. The doctrine of the Divine Humanity is the central truth of all her thought, for the simple reason that the entire religious instinct of the race has sprung from its sense of remoteness or alienation from God, and its religious experience has been made up of efforts to bridge the intervening chasm. So that we are not surprised to find Swedenborg affirming, in the Coronis to his latest work, that the true theory of redemption is only now for the first time unfolded, being "a new discovery of what had lain hid for ages, like a ship cast away with its valuable wares in the bottom of the sea, and yet the doctrine of redemption is, so to speak, the treasury of all the spiritual riches or doctrinal tenets of the New Church."

Before we can have a reasonable conception of this subject we must gain a clear idea of man as the object for which this redemption was wrought. Let us, then, at the very start exclude the external universe, or the realm of material phenomena, from our consideration, as having no existence in God's regard save as the instrument wherewith He can serve man, who alone is the object of His love and the sole end of His

creative purpose and endeavor. Now we can think distinctly and exclusively of God, the Infinite Divine Being, on one hand; and of man, the finite human existence, on the other. It is the very nature of God to bestow Himself on others. He is the spontaneous Creator of men designed to be the recipients of His boundless love and wisdom. For while God is not the creator of life or being, for the plain reason that life is not creatable, He does create receptacles of life or being. So that man — although the only being he has is the unconscious being he has in God — has an existence by which life or being is defined to his consciousness, and thus he realizes as a created subject the riches and beauties which otherwise would have remained unknown in the depths of his unconscious Divine Being. Precisely this is what gives creation any validity. For if man had not thus a complete discrimination in his proper selfhood he would still be God. And here we discover the dominant fallacy in all idealism and pantheism. They turn creation into a farce. God is playing fantastic tricks on Himself. He makes believe that He creates others on whom He can confer His infinite riches, and it turns out that He has been bestowing His bounty on Himself under an assumed name. If there is to be any creation at all there must be two parties who have nothing essentially in common. There must be the most pronounced opposition or antagonism of character between them. Just that is the case with the Divine Being and the human existence. God is boundless life, fulness, wealth, and power in Himself; man, on the other hand, regarded in himself is boundless death, emptiness, poverty, and impotence.

Such is man as the natural creature of God. He has been gifted with a selfhood that stands ready in its emptiness to receive and appropriate its full measure of the Divine Life. It is the Lord's pleasure to confer all His fulness on the creature, and hence man experiences the ravishing sensation that he has life in himself. This feeling of course is fallacious; for instead of constituting life, the sensation of selfhood is simply the means — albeit the only means — by which man is projected from or realizes an other-self or difference from God.

This is but the provisional stage of man's creation. He has been naturally made: he has yet to be spiritually formed. This spiritual formation must be undergone by every man before he can experience a true knowledge or apprehension of God. That is to say, human regeneration is an essential factor of human creation. "Ye must be born again" was quite as applicable to the men of the race's Golden Age of simplicity as to Nicodemus and his sense-bound Jewish compatriots.

Redemption is the normal and orderly process by which the Divine Wisdom overcomes man's embondagement to his sensuous nature, or that selfhood whose serpent voice has made him know good and evil, and feel that he is "as God." Naturally man, in obedience to the feeling of selfhood or of life in himself, thinks that self is the true object of his existence,— self-love is his motive, and self-will is his law. But when he becomes amenable to the Divine Redemption, he finds his selfhood brought into subjection, and he is regenerated or born again into the love of God and the love of the neighbor. As naturally created, man lays hold on God's life with the blindest egotism and claims it as his own. As spiritually redeemed, he feels no less the gift of the Divine life in him, but the Truth has opened his eyes, and he acknowledges the Lord as his Life of lives and the adorable fountain of all his good.

And now we must take cognizance of the spiritual organization and development of the human race. If we conceive matter to be the most substantial form of life, we have yet to learn the a, b, c of a sound philosophy. Love and wisdom, which the natural mind is disposed to look upon as the mere effluvia of consciousness, are in reality the sum and substance of all life. God is infinite Divine Love and Wisdom. He is Life Itself. Creation — the outcome, expression, or likeness of God — being man, it follows that the substance of God is the human substance and the form of God is the human form. In other words, God is essential, very, divine *Man;* and man — created and redeemed — is man simply because he is created the image in order to become the redeemed likeness of God. Now, the creature of God is not an individual per-

son, but the human race. In His eyes the human race has the form of one man. Hence the ancient idea that the community had the form of a man is not poetical metaphor, but sober common-sense. So that the true idea of God's relation to man is that of the one essential, very Man incarnating himself, or living a subjective, unrecognized life in the bosom of a manhood whose negative image of Himself is disfigured with every uncanny lineament of sin; and subsequently living in triumphant power and glory in the bosom of that same manhood made over in the positive likeness of Himself, and radiant with the expression of every grace.

Do not lose the force of the assertion that love and wisdom are the sum and substance of all life. For, this being true, all in man that is man is love and wisdom. He is the receptacle of God. His will is adapted to the reception of love, and his understanding to the reception of wisdom. How absurd, then, is the notion that the soul is an ethereal, mysterious, unknowable somewhat! It is the substantial organization of man. The spiritual man — with his good and truth derived from the Divine Love and Wisdom — is the only real man created by God. The material body is an appendage necessary as an instrument in the natural world, but is no more to be taken for the real man than a boy's jacket is to be taken for the boy.

Putting these two truths together,— first, that the whole human race born on all earths and in all ages is the one creature of God, and is seen as one man in His sight; and, secondly, that the spiritual man is the only real man,— we see clearly that if we wish to understand either creation or redemption we must look to the spiritual world as alone capable of furnishing an explication. This is true because that world adequately expresses all the exploits of the human selfhood, and exhibits likewise the triumphs of the Lord in realizing the desire of His love, namely, a heaven from the human race. In other words, as a man's soul is the complex and individual form of his life, so the spiritual world is the substantial form of the life of universal human nature. Consequently that world, as the expression of divided good and evil,

and of endlessly varying goods and evils, in substantial human forms, can alone make manifest the stupendous processes by which God's Providence accomplishes His redemptive purpose.

The spiritual creation is a unit. It stands in the Lord's sight as His one created man. There is no such phenomenon as an individual man utterly severed from his kind in the whole universe. All men are interdependent and bound together on their spiritual side. Hence heaven and earth are closely conjoined. The one cannot exist without the other. The spiritual world is dependent in a successive series from the universal First. That world is every man's true home and abiding habitation. All its inhabitants have been born on some earth, and by virtue of their natural birth they have become conscious of the selfhood, or that proper life which differentiates them from God. Their state in the spiritual world is determined by their choice, as the end of their activities, of either the Divine Life or their natural selfhood. Thus they hold either a positive or a negative relation to the Lord. The subordination of the selfhood and the acknowledgment of the Lord constitute heaven, and the denial of the Divine in behalf of the selfhood constitutes hell.

Heaven and hell are formed of men born in the natural world, and they receive their character from the quality of the life of men while still in the flesh. At the beginning of human history man was readily redeemed from his natural condition. The material world held him in slight fetters. He had as yet no pronounced sense of self hood and no hereditary evil, so that he was clay in the hands of the Potter. This infancy of the race is symbolized by the innocency of Adam in the Garden of Eden, and the Golden Age of the mythologies is a far-off memory of it. As the men of this earliest time passed into the other life they formed the societies of the angelical heaven, and so far realized the purpose of the Creator that here was a heaven from the human race. Between the angels of this heaven and the men on earth there was the most intimate and loving relation, and death in the world was but an awakening among the celestials. But in

course of time the sense of selfhood became more intense among the men on the earth, and they handed on to their children a decided natural heredity and strong bias to evil. Eventually the harmony between heaven and earth was greatly impaired, and when men entered the spiritual world they formed new societies distinct from the angelical heaven. Once on the downward path the descent was rapid, until finally the men on the earth became altogether immersed in sensuous and terrestrial concerns, and had no commerce with heaven. It does not lie within the scope of the present essay to trace the course of this descent, or to describe the various changes in the Lord's manner of dealing with the men on earth. Suffice it to say that human evil made hells in which to reside, and from which it could send out a withering influx to blast man's natural hopes and ruin his spiritual possibilities. At the end of the Jewish dispensation evil was the god of the natural world, and had so completely obtained control in the world of spirits, that no regenerating influx could descend from heaven to earth and no man could pass from earth to heaven. And, moreover, since heaven rested upon the men of the earth as a house on its foundations, and hell was about to destroy the last remnant of spiritual vitality on earth, the very existence of heaven was in jeopardy, and the language of Scripture is no metaphor, but the simple truth, when it affirms that except those days had been shortened no flesh had been saved.

All this change in human nature — the formation of heaven and hell, with the disorder in the world of spirits and on earth — was the result of the development of man's selfhood. His condition was determined by his reception of the Divine Life. All along the Divine Love had unstintedly conferred itself on man, so that the creature felt it in himself as his very own. Undoubtedly man allowed himself easily to be naturally created, for the Jew carried to its last degree of development the sense of self-righteousness. But the creature had become less and less responsive to the illuminating influence of the Divine Truth. So that, while in the earliest age the Lord manifested Himself to man through his affections, and the

creature spontaneously loved and obeyed Him; while subsequently, when the affections no longer received Him spontaneously, He still could reveal Himself to the human understanding, and thus lead man by a volition first trained by truth; and while still later He led men by a mere literal law which appealed to their natural or self-interested conscience: now he had no means either by love, or truth, or representatives to make Himself known to His creature. Wherefore, unless there were a remedy the whole creative purpose would have been thwarted, and the human race, instead of being the radiant likeness of God, would have burnt itself out in the fires of its own lusts.

Let it not be forgotten that God in His Divine Love and Wisdom is essential Man, and that man is man just to the extent that he receives love and wisdom from Him. It is the end of the Divine Wisdom to reveal itself to man, for unless the creature know the Truth he can never be redeemed from the insane idea that he has life in himself, and hence can never come to a knowledge of the true Divine life he has in God. In the effort of the Divine Truth to become known to man the only form it can assume is the human form. God is Man, and hence any revelation of Him, in order to be true, must be as man. His revelation of Himself to the highest angels must be as Love and Wisdom in human form. For it is to be remembered that good and truth are the most substantial of substances, and that there can be no substance without a form. If we could see the inmost of our spiritual nature it would be in human form. Thus it is that, as the revelation of God descends to lower and lower states of human intelligence, the form of that revelation becomes less and less divine, or less truly human. The shape of the material body, of all possible embodiments of man, bears the least resemblance to the true divine and human form, for the plain reason that it is the farthest from its source — the Love and Wisdom of God. Consequently, as man became less and less human, so that all he could apprehend of human nature pertained to the human shape, the Divine Truth which had descended with man in his descent, and had gone with him the

whole length of the development of his selfhood, was also logically compelled to assume the human shape. For the Divine Love began no work that the Divine Wisdom could not finish. Since God as the spontaneous Creator longs and aims to produce forms of life to fill with blessedness, we may rest assured that the Divine Truth with its almighty power is adequate to the task. Wherefore it is that the Lord bowed the heavens and came down.

This incarnation of the Divine Truth in Jesus Christ is no after-thought. It is the central, pivotal truth of history. It is the only fact that can explicate the Divine purpose in creating man. The descent of man to the extreme of sensuous development is implied in a final manhood of the race, for a race without such experience would have remained forever in its infancy. And if that development is implied in creation, the corresponding accompaniment of the Divine Truth is also implied. There was no period when the Divine Truth was completely hidden from man. He had either its inward revelation or its outward correspondence. For the humiliation of the Son of Mary simply typified the treatment received by the Divine Wisdom at the hands of the human race both on earth and in the spiritual world; and His rejection and crucifixion by the Jews symbolized man's utter repudiation of internal Divine Truth. Thus the incarnation was no plan of redemption agreed upon after the "Fall," but was the necessary culmination of the race's descending development, and was as absolutely the result of the working of Order as the falling of an apple from a bough to the ground is the result of gravitation.

The revelation of God in the flesh is the lowest form in which He can be made manifest, and such a revelation is given only when all others lose their efficiency. So far as Jesus Christ was the Son of Mary he was not Divine. All who knew him simply as he was related to his family or his nation had no conception of his true character. That personal selfhood which he assumed was not a positive likeness of God, but only a negative image, as is every man's individual selfhood. He clothed himself with that natural person-

ality, in order that he might completely transform it into the infinitely variable manifestation of his essential Divinity. And for this reason he can say to Philip, "Have I been so long time with you, and yet hast thou not known me?" If Philip had gained the slightest insight into his Master's animus or motive so far would he have known the Father. All the character or life that the Lord made his own, or appropriated, was Divine; and he could affirm, "He that hath seen me hath seen the Father." But the knowledge which the disciples had of their Master while he was with them was purely personal or natural. Only by his going away as a finite personality could he ever return and be known to them as the Lord. We hear a great deal about the influence of Jesus as a reformer and as a prophet of God. But if this adequately explains his life, we have results in history utterly without a cause. For in that altogether naturalistic age the influence of a prophet and reformer, just in the degree that it was spiritual, would speedily be neglected and forgotten. So far as a revelation of the Divine is concerned, the personal Christ commands our esteem only as furnishing, in men's memory and in the race's history, a basis for a true conception of the Lord God Almighty.

But this spiritual revelation of the Father in the Christhood of the Lord is made good to us by the work which was accomplished by the Divine Truth when embodied in a subjective personal selfhood. Clothed in this infirm humanity the Lord was now on a level with that sensuous nature which had lost paradise and created hell for man. Consequently, he was able in his own person to receive the assaults of man's enemies; and, possessing omnipotence, he could subjugate all those enemies, and place every man in the spiritual world and on earth in a state of perfect freedom, so that he could without constraint choose his own life and his spiritual habitation. The Gospels do not reveal on their face more than a suggestion of the real experience of the Divine Humanity in the person of Jesus. The ancient prophets and the Psalms with their troublous tones voice more perfectly the *De Profundis* of our Lord's state of exinanition. "All thy waves and thy billows have gone over me." When in the garden and

on the cross he cried out, it was not because of dread of Roman or Jewish torture. But in the depths of his consciousness he experienced the onslaught of all the hells, and in his own proper power — by the might of the only selfhood he ever acknowledged — he baffled their fury and reduced the whole domain of Inferno into subjection. Hence he became in the natural or sensual degree of man's life what he had always been in the spiritual and celestial degrees — his Redeemer and Saviour. It is because the Lord thus clothed Himself with the evil states of earth and hell, and subdued those evils and replaced them with the life and power of His Divine internal, that He is able to be present directly with every man of woman born. For the Lord is the most intimate friend of all in heaven, earth, or hell, and by virtue of His Divine Natural He is ever with them to illuminate their minds and vivify their hearts as soon as they are willing to know the truth and do the right. The Divine influx is thus no longer contingent on the rectitude of earth or heaven, but is immediate with every man. The sceptre departed from Judah when Shiloh came.

In a word, then, the rationale of the incarnation is this: By this means God makes Himself to be at one with man in the Lord. Man's natural subjectivity or selfhood had proved too attractive and powerful, and his consciousness had been embondaged by his sensuous preparation at the expense of his spiritual fruition. The Divine Truth assumes that same subjective selfhood, and works out as a symbol in the person of Jesus what Creation seeks to actualize in the social perfection of the race. The whole development of man in history as a struggle for self-perfection is designed to be merely preliminary to his experience as of himself of the true unselfish life and character of God. Now, there is no salvation or real life to man distinct from his consciousness of the Divine. And since the Lord has realized in His Divine Natural Humanity the whole length and breadth of that potentially perfect society which is the end of creation, it follows that His Divine Human is the sole means by which God can impart Himself to men or through which men can come to a knowl-

edge of the Divine. "I am the way, the truth, and the life. No man cometh unto the Father but by me."

When we recognize man's dependence on spiritual influx, and remember the nature of that influx at the time of the incarnation, how clearly do we see that Christ was no mere discoverer of the Divine. The influx which flowed into his human nature from every spiritual centre — from the highest heaven to the lowest hell — was dyed in the hue of his evil maternal heredity. Yet at no moment did he appropriate as his own anything either from heaven or from hell. He made Divine in himself all the conditions of human relative good and evil. By what power did he do this? By the power of the influx determined by his heredity, or by the power of any influence brought to bear on him by what he learned from without? No. In the language of ancient Scripture, there was none to help. His own arm brought salvation to him. Gather the full meaning of this. To say that Jesus Christ by his own proper power identified himself with the Father, and overcame all evil and glorified his human, is but another way of saying that he is the Lord God Almighty of heaven and earth. For it is the fundamental principle of true philosophy that there can be only one who has life in himself; that is, who can act from his underived being. This is unquestioned truth as regards the great First, or in the principles of life. And if on the plane of nature there be one whose conduct is self-originated, who knows no outward motive of self-interest, but who, in obedience to the positive instincts of his true selfhood, gives himself to others out of pure love to the human race, it is *prima facie* evidence that that one is Jehovah of Hosts habilitated in the form of his creature. Moreover, if there can be but one First who has life in himself, there can be but one Last who has life in himself. Hence our modern dreamers err when they imagine that we can all be Gods many and Christs many. There can be but one Life, and that Life through the incarnation has become the subject of man's natural experience as well as the object of his spiritual endeavor. That Divine Natural Humanity is the Lord God Omnipotent, who reigneth in loving majesty over the whole realm of our human subjectivity, and

holds in the embrace of his kingdom all heaven and earth and hell. "Fear not: I am the first and the last; I am he that liveth, and was dead; and behold, I am alive forevermore. Amen: and have the keys of hell and death."

St. Louis, Mo. S. C. Eby.

EVIDENCES OF SWEDENBORG'S ANGELIC CHARACTER.

I suppose it cannot be doubted, that there has always existed in the New Church, ever since its beginning, a belief in the angelic character of Swedenborg, even while still living in this natural world; and it has seemed to me that it might be useful and interesting to consider, briefly, the evidence which confirms this impression, and to see, also, what other statements may be found in the writings of Swedenborg which will tend to broaden and strengthen this impression.

There are two statements, the authority of which no one, I suppose, has ever questioned, and we have no reason to believe ever will be questioned. I will consider them in the order in which they occurred.

The first proof we have, so far as is known, of Swedenborg's connection with an angelic society, is found in a letter written by him to Rev. Thomas Hartley. Mr. Hartley had written to him, asking for some particulars of his past life, and especially what literary societies he had been connected with. The date of this letter is 1769, in August. Very soon after, Swedenborg answers this letter at considerable length, and in answer to his inquiry about literary societies, says as follows: —

"I am a fellow and member, by invitation, of the Royal Academy of Sciences in Stockholm; but I have never sought admission into any other literary society, in any other place, because I *am in* an angelic society, where such things as relate to heaven and the soul are the only subjects of discourse, while in literary societies the world and the body form the only subjects of discussion."

This was written in the summer of 1769, and perhaps a year after the publication of the work on "Conjugial Love," which

abounds with collateral evidence of Swedenborg's angelic character.

Swedenborg's last hours on earth were in March, 1772. So that, by his own statement, he had been, at the time of his death, a member of an angelic society at least two and a half years; and my convictions are quite strong that if a critical examination of the Relations in "True Christian Religion," "Conjugial Love," and those in the "Apocalypse Revealed" was made, with this subject in mind, statements would be found which, if they did not amount to positive proof, would lead to a strong presumption. Swedenborg could have made the same announcement in 1766 that he did in 1769. But leaving the consideration of this to a future occasion, I turn to the second proof of Swedenborg's connection with an angelic society.

During Swedenborg's last illness, and probably not long before his death, his friend and countryman, Rev. Arvid Ferelius, called to see him. During that interview, the following conversation occurred: —

> "I then asked him," said Ferelius, "if he would take the Lord's Holy Supper. He replied with thankfulness, and then added that my question was very opportune; and although, being a member of the other world, he did not need this sacrament, he would still take it, in order to show the close relation which exists between the Church above and the Church here below."

The value of this statement depends entirely, of course, upon the confidence we feel in the Swedish minister, as a reliable witness. I believe his testimony has never been discredited, or his character for veracity questioned. Still, if his testimony were all we had ever had, a question might fairly arise whether the phrase, "a member of the other world," necessarily implied the same as "a member of an angelic society." The members of the New Church, however, have, it is believed, always entertained the impression that the two phrases expressed one and the same truth, though in a different form; and there is no reason to doubt that the impression was at first, and is to-day, a correct one.

The two proofs of Swedenborg's connection with an angelic society, just given, are entirely outside of his own theological works; one being a portion of a letter to Mr. Hartley, the other being the report of a conversation by Ferelius. Interesting and satisfactory as these certainly are, it would be, I think, still more interesting to the Church, if there could be found in the pages of his doctrinal works, proofs of this heavenly connection, of a similar kind, and equally satisfactory as those the Church now possesses. Few, probably, have ever read the works of Swedenborg with this end in view. I happen to be one whose tastes led in this direction, and whose time permitted it; and I have met with passages that, to my mind, seem to prove Swedenborg's angelic character as fully as either the letter of 1769 or the testimony of Ferelius. Whether the evidence that convinces me will produce the same effect on other minds of different structure, remains to be seen.

In order to test this, I will give one of the passages that first caught my notice several years ago. I have examined the passage in the best light I could throw upon it; but have never, so far, seen reason to change my first impression.

Every student of Swedenborg's writings, I suppose, has experienced something like the following: in some states of his mind, he may read the same passage without any perceptible effect on his mind; but when read in a different state, or under peculiar circumstances, a new and important truth will suddenly flash upon his mind, with almost startling effect. Such, at any rate has often been my experience, while reading Swedenborg's writings, and was so especially, when I caught, what seemed to me then, and does so still, the full meaning of the passage I am about to quote. This is in a relation in the "True Christian Religion." I have met with members of the Church, and very excellent people too, who, while they receive the *doctrines* revealed by Swedenborg, with an unflinching faith, do not express the same undoubting belief in his memorable relations. And as the value of what I intend to say depends entirely upon, and in proportion to the belief one has in the truth of them, it is well to inquire what their

claim really is for an undoubting faith. No better way of performing this can be found than by using Swedenborg's own words. These words can be found on the first page of the work on "Conjugial Love." I quote them: —

"I forsee," he says, "that many who read the Relations immediately following, and those annexed to the chapters will believe that they are inventions of the imagination; but I assert in truth that they are not invented, but truly done and seen; and not seen in any state of the sleeping mind, but in full wakefulness; for it has pleased the Lord to manifest Himself to me and to send me to teach those things which will belong to the New Church which is meant by the New Jerusalem in the Apocalypse, for which purpose He has opened the interiors of my mind, and spirit, whereby, it has been given to me to be in the spiritual world, with angels, and at the same time in the natural world with men, and this now for twenty-five years."

This is very strong testimony; but there is still more to be said: for Swedenborg seems to have attached so much importance to it, that he inserted it word for word, with one trifling exception, near the close of the last Relation in the "True Christian Religion," thus bringing under this strong and solemn affirmation, all the Relations in "Conjugial Love" as well as those in the "True Christian Religion." The exception alluded to above, being the substitution of twenty-seven years for twenty-five years, which merely proves that the "True Christian Religion" was written two years afterwards.

In the light of these two statements, what sound New-Churchman would venture to doubt the truth of what is stated in these valuable and interesting chapters?

The Relation I now have in my mind is T. C. R. n. 160. It is too long to quote entire; and I can only briefly state one of the events recorded in it, which will make the part I intend to quote intelligible. Once in company with angels Swedenborg was walking in the world of spirits. They had apparently descended from their heavenly home into the world of spirits, for a purpose, which seems to be sufficiently indicated and explained as the relation proceeds. Swedenborg seems to be both guide and teacher. He leads them to

the precise spot where new comers from the natural world first appear in the spiritual world, and there they stop.

It is then proposed, apparently by him, to select twelve of these new comers and ask them these questions: what they thought concerning heaven? what concerning hell? and what concerning a life after death? And because they had just come from the natural world, they spoke precisely as they would have done before death, and their answers showed that they believed in neither a heaven, hell, or life after death. The angels were astonished at this profound ignorance: —

"But in order to awaken them out of sleep, we said, 'There is a heaven and a hell, and there is a life after death; you will be convinced there is when we dispel the ignorance concerning the state of life in which you now are; for every one in the first days after death knows no otherwise than that he still lives in the same world in which he lived before; for the time passed is like a sleep from which, when any one is awaked, he perceives no otherwise than that he is where he was. It is similar with you now; wherefore you have spoken just as you thought in the former world.' And the angels dispelled their ignorance, and then they saw themselves in another world, and among those they did not know, and then they exclaimed, 'Oh, where are we?' and we said, 'You are no longer in the natural world, but in the spiritual world; and we are angels.'"

I pause here a moment to ask a few questions. Taking the four words just read in their most obvious sense,— and I see no possible way of taking them in any other sense,— what other meaning can they express than that he, as well as his companions, belonged to the order of angels?

It is impossible to believe that Swedenborg, when he was preparing this Relation for publication in the "True Christian Religion," would have let this sentence pass unchanged, unless he had known that it was the simple truth; and we know it *was* the exact truth; for we know that two years before the "True Christian Religion" was printed, Swedenborg had informed Dr. Hartley that he *then* belonged to an angelic society; and if this was a fact in 1769, it must have been equally a fact in 1770 or 1771.

But if these four words, "and we are angels," do not mean what from their obvious sense they seem to, what do they mean? And further, if Swedenborg was not really one of the company of angels, what other satisfactory explanation can be given for his constant use of the personal pronoun "we," with a few exceptions, throughout the whole relation? The use of the pronoun "we" in the rest of this quotation, is constant. Keeping this truth constantly in mind, that Swedenborg, by his own admission, was an angel when this Relation was written, or published; and that he was, in fact, the guide, teacher, and speaker for the other angels, the whole Relation will become clearer to the reader, and far more interesting.

I now proceed with the quotation:—

"Then after being awaked they said, 'If you are angels, show us heaven.' And we replied, 'Stay here a little while and we will return.' And on our return, after a half an hour, we saw them expecting us, and said, 'Follow us into heaven.' And they followed, and we ascended with them; and because we were with them, the keepers opened the gates and let us in. And we said to those who, at the threshhold, receive new comers, 'Explore those'; and they turned them about and saw that the back parts of their heads were very hollow; and then they said [the explorers], 'Depart from hence, because the delight of your love is that of doing evil, and thence you are not conjoined to heaven, for in your hearts you have denied God and despised religion.' And we then said to them, 'Do not stay, because if you do, you will be cast out'; and they hastened down and departed."

A few questions on what has just been quoted may not be out of place here. When the spirits said, "If you are angels, show us heaven," it was an acknowledgment that the whole group were of the angelic order; and Swedenborg accepts the name when he replies, "Stay here a while and we will return"; and that Swedenborg was the speaker, with few exceptions, through the whole Relation, no one, I think, will dispute who will carefully study the Relation from beginning to end. Again, on what other ground could Swedenborg say, "and because we were with them, the keepers opened the gates and let us

in," except that all had the same distinguishing marks which would at once reveal to the keepers that all were angels?

The heaven into which the spirits were led, was evidently not the one to which Swedenborg and his companions belonged. Their own homes were not in that heaven, as plainly appears from what almost immediately follows. The evil spirits had learned the sad truth that they could not live among angels, and the companions of Swedenborg had learned a part of the reason why, but not the whole reason. This came afterwards.

The object of the visit to that heaven being accomplished, they departed from it to return to their own homes. This clearly appears from a passage which I will now quote: —

"In the way home we spoke concerning the cause why the back parts of the heads of those who have the delight of doing evil are in this world hollow, and I said this was the cause: that man has two brains, one in the back part of the head, which is called the cerebellum, and the other in the forepart which is called the cerebrum; and that, in the cerebellum dwells the love of the will, and in the cerebrum the thought of the understanding; and that, when the thought of the understanding does not lead the love of man's will, the inmost parts of the cerebellum which in themselves are celestial, fall down flat, and thence there is a hollowness."

The Relation ends with the passage just quoted; and I shall be obliged to close this paper with a few remarks suggested by what has just been read.

I have for many years considered Swedenborg's relations as statements and descriptions of scenes and events truly seen and done in heaven, or hell, or in the world of spirits; that he wrote in plain simple language, that the unlearned as well as the learned might easily and clearly comprehend what they read, and receive needed instruction in spiritual things; that he described spiritual events and scenes much as he would have written about natural events and scenes, making some allowance for the difference between the spiritual and natural. And, while studying them to ascertain the lessons they were intended to teach, I have treated them in precisely the same

manner that I should have practised if reading his descriptions of things seen and heard in Sweden, Holland, or England. I hope I shall not be misunderstood; I mean simply that I have measured them by the same rules that would be applied in the consideration of all valuable and important papers. Let me give a practical illustration of my meaning, of the ground I have taken in studying these Relations. I said when I began my remarks on this Relation that Swedenborg and his companions had descended from their homes in heaven to the world of spirits for a specific purpose.

There is nothing in the early part of the Relation to indicate this, but the first words in the last paragraph are "in the way home." They had accomplished the work they came down to do, and were now going to their own homes. The obvious meaning of these words leads irresistibly to the conclusion that they could not be returning home, unless they had previously left that home; the time passed since they left their home being immaterial, so far as the argument is concerned. Therefore the statement, that they had descended from their heavenly homes, seems to me a perfectly reasonable and legitimate inference. I am not aware that in what has been said, any passage or words have been forced or twisted out of their natural and obvious meaning. It has been my earnest effort to let the relation explain itself, which seems to me the only proper and orderly way to proceed. A question may arise about Swedenborg's home in the heavens. Having proved that he was an angel when this book was printed, it seems hardly useful to spend time and words to prove that he had a home in that angelic society of which he had long before declared himself to be a member.

One point more remains to be spoken of. It has been said that Swedenborg was both speaker and teacher, and the last quotation contains an illustration of the remark. His angelic companions had seen the unworthy spirits led into a heavenly society; had seen them explored, and heard why they could not remain there; but the cause of their rejection was not then fully explained. But on the way home the subject was again brought up, and it would seem probable by themselves,

— though it is only an inference, I am ready to allow,— for it does not seem likely that Swedenborg would have entered into so full an explanation, unless he had discovered from them that further instruction in regard to that hollowness in the back part of the head was actually needed.

Boston, Mass. FRANCIS PHELPS.

THE NEW MOVEMENT.

II.

SWEDENBORG, in many passages of the "Spiritual Diary," speaks of the evil in the other life, as well in the hells as in the world of spirits, as being "amendable," (*emendabila*) and once even as being "reformed" (*reformati*). These terms, when carefully examined, will be found to imply nothing in common with the redemption and reformation of the hells as set forth in the "Letters on Spiritual Subjects." The author of those Letters does not indeed appeal to them in support of his views; but as there are those who can find proofs of a universal restoration in the "Spiritual Diary," it is by no means unlikely that the modified Universalism that has made its appearance among us, will be found, in the course of time, pleading these in its favor. For the rest, the subject is interesting enough to merit an investigation for its own sake.

The new views, whether they will admit it or not, involve a change in the ruling love of the wicked from evil to good. But the statements of the Diary are as positive against any such change as those of the published writings. The heading of No. 6033 is to the effect "that the nature of man after death cannot be taken away but (only) be broken and subdued," and under it we find it said, "it was observed that a man's nature still remains, however he may be admonished in the other life;" and elsewhere we read: —

"I then perceived clearly that he who once comes into hell remains there forever, (*in æterno*) and that he can in no wise live where there is intelligence, thus where there is the light of heaven; they said also that they would a thousand times rather live in hell than out of it."— S. D., n. 5830.

The wicked are amended only on the principles set forth under the heading, "What punishments effect in the other life."

"There are various kinds of punishments, some more severe and longer than others, according to the nature of the disposition which each one has acquired in the life of the body, but punishments have this effect, that, in the course of time, they strike in feelings of terror, shame, horror for such things as their nature has been caught by and imbued with; wherefore, whilst they are being inserted among better (spirits) when like things which are of their nature occur, they are admonished by feelings of fear, shame, and horror struck into them and are thus usually led to desist from them; but still they do not alter or change their nature, which remains, such as it was acquired in the life of the body, for ever (*in æterno*); but punishments superadd things by which they may be led to desist from such evils."—S. D., n. 2793.

The effect of punishments is also stated in the following passage, relating to certain spirits who could not restrain themselves from making use of "filthy and shameless expressions":—

"It was said to them, that they could not be touched with any sense of shame, and that they had brought no sense of shame with them from the life of the body; for that if they had any shame, it would hold such things in check. In the meantime, as they were without it, they could not be otherwise; for this reason, such feelings as shame, fear, horror, and the like are struck into them by punishments, in order that, when they return to such (practices), they may be suffused with shame, or be terrified, or shrink back; in this way they can behave otherwise, (*possunt aliter esse*), for then such (feelings) are immediately insinuated and they desist, until at length they cease, from habit, and can then be present in modest societies."—S. D., n. 2206.

We learn from a number which has for its heading: "How the infernals are sent into hell," that these punishments begin in the world of spirits, are continued in the way to hell, and attain their last in the hells.

"Infernal spirits are for a long time in the world of spirits, and there practise their malicious arts for the sake of trying spirits, and

this while their (respective) measures of evil are being filled; in the mean time, they endure many heavy punishments, though still such that they are not wholly deterred; at length, when their measures are being (entirely) filled, they undergo heavier and at length exceedingly heavy punishments, in a long series, on the way to hell where they are many times repeated, until at length they are cast into hell, there mutually to chastise and punish one another; after which they dread the slightest attempt to get out, and become such that they instantly see punishment if they dare to make it."— Diarium Minus, p. 72.

These punishments are progressive, taking place from head to foot, each removing something of evil disposition, until the whole process is finished:—

"Vastations take place with all variety (affecting) first interiors and successively exteriors even to extremes, and when these last are reached (the whole) is finished (*actum est*). Vastations are of the loves and all the lusts therefrom. The succession from the inmosts to the ultimate of the mind appears in the body successively from the head to the heel; the progression is also felt thus in the body, and finally in the sole of the foot; spirits also know that when this is reached the whole is finished."—S. D., n. 5508.

The effect of this vastation is to leave the subject with but a small residue of life — which is less, with those interiorly than with those exteriorly evil:—

"That sphere, or those who are in that sphere of evil intentions, are not vastated like those who are evil in externals, for the more interiorly a man is evil, the heavier and longer is the punishment; there thus awaits them a most grievous and long-continued hell, and a vastation until scarcely anything of them remains."—S. D., n. 2579.

To the same effect is the following:—

"Those (who are delighted with revenge) are cast into a place where there appear such serpents as are called dragons, and there remain in dire phantasies; they do not indeed harm one another, but have scarce any rationality, being like those brute (reptiles). They remain there for ages until their former life is changed. But because the delight of their life was in revenge and that can be extinguished only in life, they remain such until they no longer know

that they are men ; thus their former life perishes, although it (still) remains."— S. D., n. 1497.

As regards this point it is said of a certain class of spirits, after vastation : —

"The life which remains (to them) is so slender that they can serve only for the very lowest offices, in which very little life is required."— D. M., p. 60.

Again : —

"Such (Quaker spirits) sit dissociated in their places, like the barks of trees and the refuse of the wine-press, for ages ; after these ages, they retain little life and serve societies as a vile bond of connection."— D. M., Appendix, p. 20.

And again : —

"Afterwards when they are elevated thence (from a fiery and sulphurous gulf), they appear as if devoid of reason (*non compotes sui*) without any pleasure in life, like those who neither know nor wish to know anything."— S. D., n. 6030.

And again : —

"It was shown (me) what at length they (*puellæ lascivissimæ*) become in the other life. They appear as bony skeletons as to the skull and ribs, so that there is no appearance of flesh ; it was said that they thus lose everything vital. What (they become) afterwards, I do not know ; I can (only) conjecture that they become spirits almost without sense, serving for such uses as have already been mentioned."—S. D., n. 3900.

From several of these passages it appears that in this state of vastated life, and the approaches to it, they are capable of being applied to certain "vile," low, or mean uses. The following are to the same effect : —

"Wherefore those who are in hell (after vastation) dare not move thence, and are more amenable (*mansuetiores*) than when they were in the world of spirits, and in that state become more prudent, and see those who are in the world of spirits when they are such."—D. M., Part 2, p. 72.

"Such (spirits), because they are good for nought, hasten wherever it is said some delight is to be had ; they were all cast down, in order

that they might be reduced to an undelightful and miserable state, so that still they might at length perceive something delightful in doing uses."— S. D., n. [5791] 1-5.

"Such punishments continue for many years and for many centuries, as in the case of the dragon David; they also involve vastation, but still there follows a last vastation in that (the spirit) is dissociated from such (as are like himself); and because he is then in scarely any companionship, he sits in darkness and in torment, with little life, until he has become such that he can serve for some use; thus he is continually descending to the last of his punishment (*ad ultimum suæ pœnæ*)."— S. D., n. 4111.

"Those who have no conscience in regard to adulteries, being as it were loosed from every bond, are those who cannot be amended, so as that they can come among the celestial, except (in a state) when they have scarcely any conscious life (*sui vix conscii*), like bones in which there must still be life; for a bone without something vital does not serve for any use in the human body."— S. D., n. 3910.

"When, therefore, they have sat for a long time, perhaps for many ages, their externals are as if dead and as it were hardened; then first they can be formed for something (*formari in aliquid*) and be present in external societies, but (having) very little of themselves, and those entirely without conscience (having) scarcely anything of their own."— S. D., n. 3811.

With regard to this dead and alive state, we read in the next number: —

"Whether they can also serve as subjects through which others speak, without being aware of their own identity (*et ii tunc non sciunt, quod ii sunt*) but (think) that they are others, as is the case with other subjects, I do not yet know for certain, but it so appears, for they scarcely know anything about themselves."— S. D., n. 3812.

This point was subsequently cleared up to Swedenborg by direct contact with one of these osseous spirits. Certain lascivious spirits, making use of a vastated antediluvian as their subject, occupied, through him, the bones of the cranium, as if they could never be dislodged; on which occasion he remarks as follows: —

"For those of the antediluvians who are vastated become like skeletons, as was said above, or like things that hang lifeless (*pendula exanimata*); and afterwards life is inspired into them (but such), that they are scarcely knowing, sensible, or conscious of themselves, and thus serve as bones into which other spirits can flow. But because they were such (viz., lascivious) and of such a disposition, they are capable of receiving, and, as it were, immersing and extinguishing in themselves the persuasions of the antediluvians, or so tempering them as that they do not enter the brain, affect it with cold, and thus do hurt. Such (subjects) are recipients of dire persuasions, after the manner of the bones of the cranium, which (though) of the same substance as the tunics of the brain, still harden into bones which protect the brain from blows; or, like scorpions when crushed, which imbibe poison, because it is congenial to their nature, and so protect from death by the bites of other scorpions; what remains with them is, that they are lascivious, having lasciviousness for an end."—S. D., nos. 3912, 3913.

We infer from this passage that the presence of these skeleton spirits in good or modest societies does not infer any change in their evil nature. The uses they subserve are providential, not subjective and voluntary. The delight they are said to perceive in them is an evil delight, unless a pure stream can flow from a polluted fountain. Their influx consents and acts with that of the worst spirits, although serving to deaden it. It is not positively, but only negatively, beneficial.

The process of vastation and its results, as we gather them from these and other passages of the "Diary," may be illustrated by some such comparison as this. Let us suppose some active-minded Voltaire or Ingersoll possessed by an unrestrainable hatred of the Christian religion, which should prompt him to write volume after volume against it. If each of these efforts should induce some cerebral degradation attended with violent pain, his intellect would be always declining, and the energies of his will be undermined more and more, until he reached the borders of cretinism. In this state, without any change in his essential character, he would cease to exercise his malice against Christianity from

mere stupidity, and could be set, from mere defect of will, to some low office, such as turning the spit at the kitchen fire, or doing an ass's work at grinding bark in the mill. Who would not say that the change was a desirable one both for himself and others, though at the expense of his manhood? He would no longer be spreading error; he would have escaped from the sufferings he formerly brought upon himself, and he would be of some use in the world.

Some such mitigation of the miseries of the lost we may look for from the mercy of the Lord, not extending itself beyond the laws of His Divine order. Nothing either in the Word or the writings of the Church authorizes us to think that there will ever be any of those "improvements in the hells" which the Letters * advocate.

Florence, Italy. A. E. Ford.

Good Advice to Teachers from Quintilian.—"Therefore, above all things, let him adopt toward his pupils the feelings of a parent; and let him regard himself as standing in the stead of those by whom the children were committed to him. Let him neither have vices himself nor tolerate them in his scholars. Let not his severity be morose, nor his sportiveness unguarded; so that neither that may breed hatred nor this contempt. Let him very often discourse of honor and of goodness; for the oftener he warns, the less frequently will he need to punish. By no means given to fits of anger, yet let him not overlook the things that need improvement. Plain in his teaching; taking much pains, yet a diligent rather than an inordinate worker. Let him cheerfully answer pupils' questions, and not wantonly dash the questioners. In praising the efforts of his pupils, let him be neither grudging nor fulsome; because the one extreme disgusts them with their toil, the other breeds carelessness. In correcting what needs it, let him not be harsh, and least of all contemptuous. Some teachers reprove as if moved by hatred."

* Letters, p. 253.

A SONG OF THE NIGHT.

O Christian! murmur not
Though earthly joys depart;
Remember who ordains thy changeful lot:
Oh! trust His heart.

Think of the crown of thorn,
Think of the woeful tree,
Think of the shame, the mockery and scorn,
He bore for thee.

See the red drops that start
From feet and hands and side;
Think of the bitter cry, the breaking heart;
For thee he died.

Trust him through every loss,
Trust him whate'er befall;
That loving heart that bore the torturing cross
Disposes all.

In sorrow's darkest day
Embrace his blessed will;
Though he should take thy precious things away,
Oh! trust him still.

Thou knowest not the end,
Thou canst not see thy way;
To him the path, and whither it shall tend,
Are clear as day.

Be sure his will is right,
Be sure he loveth still;
He leads thee upward, through the storm and night,
To Zion's hill.

Then, when thy task is o'er,
When toil and sorrow cease,
Thou shalt find entrance on that blissful shore
Where all is peace.

— *Ellen Wannacott, in Christian Union.*

AN HISTORICAL SKETCH OF THE PERIODICAL LITERATURE OF THE NEW CHURCH IN AMERICA.

[*Continued.*]

In the history of the New Church in this country we find no exercise of censorship of the press. The Convention has had its organs, and these have been controlled by editors or committees who have, in their discretion, found it best to exclude from publication articles that have been considered opposed to true doctrine, or to the best interests of the Church; but the writers of rejected articles have generally found means to gain access to readers. All the periodicals were not equally conservative. All varieties of opinion in respect to Church order, the priesthood, separatism and non-separatism, have found expression in some form. Those who have believed that it was not best for receivers of the doctrines of the New Church to separate from the old organizations, have had their advocates who have occasionally given expression to their views in some of the periodicals. Not, however, until the year 1852 was there found a periodical devoted to the propagation of this view.

In that year a gentleman from the British Provinces, formerly connected with the Church of England, began the publication in New York of a periodical entitled

THE AGE. A Weekly Journal, devoted to the interests of the New-Jerusalem Church. Edited by R. B. Wiggins, A. M. New York: Published by John Allen, 139 Nassau St. 1852.

The first number was issued July 31. It was a quarto of sixteen pages, of very respectable appearance, published at first every week at two dollars per annum. After a few numbers of the second volume had been issued, it appeared only every two weeks. On the fifth of August, 1854, the last number was issued with a Valedictory from the editor, the Rev. Mr. Wiggins stating the reasons for its discontinuance.

The Age represented in a cogent way, and with evident

sincerity of purpose, the idea that separation from the established churches was not necessary so long as freedom was allowed to teach the new doctrines or to worship according to them. In an editorial which appeared December 24, 1853, the editor said: —

"We cannot at all justify the claims of the New Church to ignore the ministry and sacraments of the reigning Church, and to establish themselves as a sect among sects. Swedenborg condemns no denomination of Christians, as a denomination, but as necessarily deficient in truths; and when this deficiency is supplied we see no reason why they should form a mere sect or adopt a new order of external government. The light and life of the New Church, so far as it may prevail, will soon vitalize all their proceedings; for the New Church is not formed of externals, but of internals, and no external order can exist except as resulting from love and charity."

By the *reigning* Church, I presume Mr. Wiggins meant the Church of England. The number of New-Church believers who sympathized with this view, was too small to permanently support a periodical. Mr. Wiggins expected to reach a large number of liberal people outside of the New-Church organization. In this he found his mistake, and acknowledged it. *The Age* had its use, no doubt. It brought light to some, and helped to increase the knowledge of the doctrines of the New Church. A brief reference to the contents of the first number will serve to show, somewhat, the character of the work. We find: "The Church to come," "The New Era," "Swedenborgianism," "The quality of man's religion depends upon the object of his worship," "The Trinity in Unity," "Charity among Christians," "On the importance of acquiring a knowledge of Divine Truth and Goodness," "Life of Swedenborg," "The Relation between the Scientific Works of Swedenborg and his Theology," "Extracts from Swedenborg," "Religion," "Physiology the basis of Mental Philosophy," "The Chamber of Imagery," "Materials for Moral Culture," "An Evening at Westminster," "Miscellaneous Thoughts from Clowes," "Reasons for Cleanliness," "Poetry," "Advertisements."

In January 1854, the Rev. Sabin Hough, a minister of the New Church, commenced issuing in New York a small weekly sheet entitled

THE HERALD OF THE NEW JERUSALEM.

It contained twenty-four small pages and was issued at the price of two dollars per annum. It was intended I think, somewhat, for missionary purposes. Mr. John H. Wilkins of Boston supplied the means to start the enterprize. Only four numbers were issued in New York. Mr. Hough having received an invitation from the Old Southwark Society of the New Church to preach for them, the place of publication was changed to Philadelphia. The paper was published for one year in the same form and obtained about seven hundred subscribers. On April 7, 1855 the first number of the second volume was issued, enlarged to a full sized folio sheet, the name being changed to

THE NEW-CHURCH HERALD.

At this time Mr. George Hinkley of Baltimore was associated with Mr. Hough in the publication and rendered considerable pecuniary assistance. But although the number of subscribers reached two thousand, the paper did not pay expenses and began to run behind with its publisher. Mr. Hough continued, however, under much pecuniary difficulty, and the paper was liked by a good many. As it was a private enterprize, it received only such patronage as Mr. Hough could secure for it by great effort. On June 21, 1856 the twelfth number of the third volume had been issued. By this time the *New-Jerusalem Messenger* of New York, the Convention paper was established and Mr. Hough was obliged to discontinue his publication in Philadelphia. He resumed it, however, in another form in 1858, in Columbus, Ohio, to which place he had then removed. A new volume was commenced there Sept. 7 of that year and eight numbers were issued. Mr. Hough then removed to Cincinnati, Ohio, and continued to publish his paper without interruption until it had reached the twenty-first number of the fifth volume, May 18, 1861. The circulation reached nearly twenty-five hundred.

In the interim between the suspension of the *Herald* newspaper in Philadelphia and its nominal resumption in Columbus, Mr. Hough was engaged in two other enterprizes, distinct from the first. In July, 1856 appeared

THE NEW-CHURCH HERALD AND MONTHLY REPOSITORY.

This publication has already been alluded to in my article on the "New-Church Repository" of Prof. Bush, of New York. Prof. Bush and Mr. Hough were joint editors of this new one, which was a *succedaneum* to the one in New York. Only a half volume was issued under this arrangement, from July to December. The matter with the exception of the title, paging, etc. was identical with the last half of the ninth and last volume of the *New-Church Repository.* In January, 1857, Prof. Bush ceased to be connected with the Magazine, except as a contributor. It was continued as Vol. II. new series, Vol. X. old series, Mr. Hough expecting to make it a permanent publication and that it would take the place of Prof. Bush's *Repository.* In this, however, he was disappointed. It was not generally acceptable either to Prof. Bush's old subscribers or to the former *Herald* subscribers. It ceased with the October number. To make up for the non-issue of the November and December numbers, the subscribers were furnished with a Supplement of ninety-six pages, consisting of an article on the Ministry prepared for the most part by Prof. Bush.

On January 3, 1857, Mr. Hough issued weekly in Philadelphia a small folio entitled

THE NEW-CHURCH MISSIONARY. Price one dollar per annum.

It was half the size of the *Herald* and was intended to take the place in some measure of that paper and at the same time to serve as a tender to the Magazine. It was continued only a few months ending with the thirty-fifth number. Mr. Hough afterwards tried to start it again in Chicago and issued four numbers, but sufficient encouragement was not given.

All these publications found their way into all parts of the country, but they were gradually less and less acceptable, deteriorating in quality as the pressure of pecuniary difficulties

bore upon the Editor, and a divergence of views on political matters, as well as in relation to the Convention, lost him the support of his patrons.

Brookline, Mass. W. H. HINKLEY.

"I FEEL in myself the future life. I am like a forest which has been more than once cut down. The new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, and eternal spring is in my heart. Then I breathe, at this hour, the fragrance of the lilacs, the violets, and the roses, as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvellous, yet simple. It is a fairy tale, and it is a history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song,—I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others, 'I have finished my day's work;' but I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight to open with the dawn. I improve every hour because I love this world as my father-land. My work is only beginning. My monument is hardly above its foundation. I would be glad to see it mounting, and mounting forever. The thirst for the infinite proves infinity."—*Victor Hugo.*

THE SPIRIT AND THE BODY.

SWEDENBORG has informed us that as soon as the heart of man ceases to beat the work of resuscitating the spirit commences; and that on the third day the process is usually completed. Man becomes then fully revived in the spiritual world. A question, however, here suggests itself. Suppose death should come instantaneously by a total destruction of the body, such as by its being blown to atoms in an explosion, would not consciousness in the spiritual world come just as quickly? Would not the consumption of the body by fire bring the spirit into as full a consciousness of life in the world of spirits, as the opening of the spiritual eyes whilst still connected with the body; as in the visions described in the Word and by Swedenborg? The work of the angels in drawing out the spirit, would not then be necessary or called for. Indeed it would seem that upon the separation of the spirit it still acts as a channel of life into the body; the transflux constantly decreasing until about the third day when it altogether ceases. Spiritual consciousness would thus come to its fulness when the material body could no longer receive the individual life.

In his "Spiritual Diary" Swedenborg states that he conversed with Count Brahe, twelve hours after that conspirator's execution. With Brahe, then, resuscitation took place in about one-fourth the usual time. His execution was by decapitation. Now, bodily life begins in the brain, and if the head be severed from the body, the stream of life into the latter becomes disconnected at its very fountain.

Only those violent deaths, therefore, which cause no more injury to the vital organs than is usual in natural deaths, will make the time occupied in resuscitation be according to the general rule. Such probably was the case with death by Crucifixion, and no doubt it was the Divine purpose that a death, the results of which would conform in time to the natural period of man's resurrection, was to have been undergone by our Lord.

It is worthy of note, however, that our Lord's resurrection was not, like that of man, one of revivification. The reason can be made plain. Man dies as to his natural body, and rises as to his spirit. With the Lord, one natural body died, but another took its place; so that there was not, as with man, a change from natural to spiritual consciousness. Besides our Lord's resurrection was solely His own doing, and by His own power; and this implies an absolute unchangeable consciousness. He indeed left behind forever His finite, natural body, and here He became as one of us; but He made actual a Divine Natural Body, and in this He is the only complete Man. That the making actual a Divine Natural Body should have totally dissipated the material body, was something that was immeasurably more certain to happen, than if the latter had come in contact with the sun.

It seems plain that disorganization is directly proportional to the non-receptivity of individual life; even as organization is proportional to receptivity. It may then be possible in after days to correctly infer the progress of the resuscitation of the spirit from observation of the progressive stages of the destruction of physiological properties in the body. When resuscitation has been fully effected, those left behind on the earth may leave with satisfaction the departed in the hands of the angels without seeking to inquire any further.

I say without seeking to inquire, scientifically, any further; for even our material bodies have that within them which foretells our everlasting future. But that impregnation in the blood which results from our belonging to heaven or to hell, lies beyond the reach of chemical analysis (*see* D. L. W., n. 420). There is also a correspondent mode of respiration too subtle for diagnosis in this life (*see* D. L. W., n. 423). This impotence of the observing faculties is undoubtedly of Divine mercy.

Philadelphia, Pa. WILLIAM DENOVAN.

JANE LEAD, THE MYSTIC.

The disposition of some people to add to the rational interpretation of the Word given under Divine Providence through Swedenborg such "revealings" as come from spirits, has led us to make some study of mystic writers, with a view to showing how little use they have performed except to indicate the unrest and seeking for light of their times. Often admirable in their courage and wholly devout, they give us examples of candor, but in the light now given, their torches are feeble and useless.

Having made some mention of St. Theresa and of Madame Guion, we would now allude to another famous woman of like character, Jane Lead, of London, who was publishing her works about two hundred years ago. She was moved by the writings of Behmen to seek light in solitary thought, and became at length the founder of a sect called "Philadelphians." Her principal work, "Revelation of Revelations," we have read with much interest in a reprint, imitating the original manuscript, and issued in 1884 by John Thomson, of Glasgow.

The book contains a treatise upon some things in the Revelation, such as the Seals and the Gates, but it is never an interpretation. We are never told what anything means. The whole is a rhapsody. In addition there is a treatise on Charity. The whole contents are in long paragraphs, written in the most involved style. Statement is never found. A very few ideas are lost in floods of words.

Among the thoughts which will show the little value of the treatise, except as a literary curiosity, are these: many obscure communications are given as coming directly from the Lord; there is declared to be an "elect number" of saints whose names Jane saw on a stone; the Revelation is confessed to be "obscure and mystical"; the account of the Fall is all understood literally; the world will be destroyed; there is no exact use of language as when a "faculty" is called a "feeling"; the idea of the alchemists plainly appears; such unmeaning

terms as "globe-eye" and "abyssal eye" appear constantly. The contempt of the writer for useful work is apparent, and there is a continual mention of herself which is damaging.

At one point she speaks of "adeptists" and "the Theosophical science" which is notable in anticipation of the terms and claims of modern Theosophy.

That she had communications from spirits who gave her the very little light they had is quite probable, and it is interesting to note that in one place she speaks of a "fiery cloud that circles round her spirit for a defensive banner."

As to her inspiration she said,—

"But now it may be queried, Whether I give forth the commendation of this high and perfect love, from revelation or from divine and pure sensation? I must acknowledge it is from both; they are met together, as proceeding from one love-centre which is the first glass wherein I saw the amiable beauty and worthiness of this most excellent thing, with all those advantages and great prerogatives attending it; for it brings in no less than a kingdom of sweet, peaceable amity and love, whereby I now find an unspeakable benefit."

Miss Lead's highest moods ran to poetry:—

"Is there merchants as are not transitory,
That understand wisdom's manufactory?
Who hiddenly have increased their store
And do study these sciences yet more and more,
That so they might to those eternal gems reach,
Or else Redemption will not be complete,
For putting an end to the toil, care, and sweat,
By passing through all of Wisdom's twelve gates."

Bridgewater, Mass. THEODORE F. WRIGHT.

Death has two sides to it—
One sunny and one dark; as this round earth
Is every day half sunny and half dark.
We on the dark side call the mystery *death*.
They on the other, looking down in light,
Wait the glad *birth*, with other tears than ours.

—*Macdonald.*

SLEEPING AND WAKING.

"THE kingdom of heaven is likened unto a man which sowed good seed in his field, but while men slept, his enemy came and sowed tares."—MATT. xiii. 24, 25.

"So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise, night and day, and the seed should spring and grow, he knoweth not how."—MARK iv. 26, 27.

Sleep, is used in the Word to represent the natural or unregenerate life of man, and waking, or watchfulness, the spiritual life of one who lives according to truths, and with whom therefore the morning breaks, for the Lord's coming is called morning, and since then man receives the light of truths, this state is called the beginning of the watches, as "in the beginning of the watches pour out thy heart like water before the face of the Lord: lift up thine hands toward Him for the life of thy young children."—LAMENTATIONS iii. 19.

It is said in the "Apocalypse Revealed" that nothing else is signified by watching but a life according to truths, for he who is in such a life is "like one who is awakened out of sleep and becomes watchful; and he who is not in truths but only in worship, is like one who sleeps and dreams."—n. 158. Because the Lord seeks continually to introduce man into a life according to His truths, therefore in the vision of one of the prophets He was seen as a watcher. "Behold, a Watchman . . . came down from heaven."—DAN. iv. 13. The signification of watching explains why it is so insisted upon in our Lord's teaching: "Watch, . . . for ye know not what hour your Lord doth come."—MATT. xxiv. 42. "Blessed are those servants whom the Lord when He cometh shall find watching."—LUKE xii. 37. "Watch ye, for ye know not when the master of the house cometh, . . . lest coming suddenly he find you sleeping: What I say unto you, I say unto all, Watch."—MARK xiii. 35–37. "While the Bridegroom tarried, the virgins slumbered and slept." "He answered and and said, I know you not; watch therefore, for ye know neither the day, nor the hour, wherein the Son of Man cometh."—MATT. xxv. 5, 11–13.

In Isaiah it is said, "Awake, ye that dwell in the dust," and "the night of my pleasure hath he turned into fear unto me. Prepare the table, watch in the watch-tower." "Thus hath the Lord said to me, Go, set a watchman," followed by the beautiful vision of the watcher, watching continually day and night, and declaring the coming of the morning, and the night that is to follow it, thus describing the successive states of the Church as to truths. "Awake, awake, put on thy strength, O Zion." "Arise, shine, for thy Light is come," are the words with which the Lord's coming as "the Word made flesh" with all the truths necessary for man's spiritual life, is announced in the same prophetical book. For this correspondence between the natural and spiritual life and man's bodily sleeping and waking, is most exact. The natural life is a sleep: and the senses continually, unless they are enlightened by spiritual truth, fill the natural mind with fallacies and phantasies. Among the lower races, as among the unlearned and coarser natures, superstitions, prejudices, and caprices abound. Omens and signs in all matters of supernatural belief, legends and myths in human history, flicker and play like moving gleams and shadows of dreams, through their thoughts. Nor is the mind of the merely natural man alone sunk in obscurity, but his will is comparatively in lethargy so far as the things of heaven or eternity are concerned. Even if such things be true, he feels no interest in them. He is truly like one sunk in deepest slumber, while all the realities of life move by him, unknown and unheeded.

But as the mind receives truths, and seeks to fulfil them in life, there is an awakening, and the true nature of the man begins to stir and feel a consciousness of life, and of strength for action. He sees, at first dimly, but as the light of the eternal morning rises higher within the heavens, he perceives more and more clearly the real outlines and forms, the colors, the movements and expressions, of the living things around him. His awakened state is not one of perception alone, but of activity of struggle and labor, of keen sensations of pain when the denial of self begins, of exquisite pleasure in the life of the affections. Few things are more beautifully or feel-

ingly described by Swedenborg than the lovely correspondence between the early dawn, with its dew and freshness, the songs of birds and the fragrance of flowers, and the first stages of regeneration, the new hope and faith in the human soul, and its rejoicing over these, a state of delight and peace most mercifully given before the temptation and work of the awakening or regenerating life begin. There are many beautiful allusions to the spiritual morning in the Divine Word: "God is in the midst of her. . . . God shall help her when the morning appeareth."—PSALM xlvi. 5. "Every morning doth He bring His judgment to light. He faileth not."—ZEPH. iii. 5. "I am . . . the bright and morning star."—APOC. xxii. 16. "The God of Israel . . . is as the light of the morning, . . . a morning without clouds."—2 SAM. xxiii. 3, 4. "And I will give (to him that overcometh) the morning star."—APOC. ii. 28.

But while sleep usually denotes a state of obscurity and sin because of its representation of the natural degree, which has comparatively little life, it is sometimes used with a good meaning, as in the case of the man who "slept and rose night and day," and the seed grew all the while. Alternation of state is necessary to build up the wastes of life, to restore the exhausted energies, to relieve the strain and wear of action and feeling; and as physical sleep falls like dew on tired limbs, so the sleep of the spiritual life (or the natural delights of man) refreshes him after conflict and effort for spiritual ends. The Lord "giveth his beloved sleep."

There is a most deeply-interesting passage in A. C. in the explanation of the Lord's giving the Israelites quails, or birds from the sea, in the evening for food, from which we learn that not only men on earth, but good spirits, and even angels, need to return at times "into a state of the natural affections in which they were when in the world, consequently into the delight of their natural man; the reason is, that hence may come good, that is, that hence they may be perfected."—n. 3452.

In the Divine order of life, this sleep, or natural delight, during the stillness and shade of the evening, is followed by

a higher reception of truth and good, the unknown bread, or manna, of life from heaven given with the dew and light of the day-dawn gladdening the earth. Dew and light of the morning, says Swedenborg, represent the truth of peace with one who loves the Lord, and has no fear nor solicitude about things to come because of entire trust in the Divine Providence. In such a state of tranquillity, the heavenly bread of goodness, or charity, may be given; and such a state must be attained through changes of activity and repose, "night and day, summer and winter, seed-time and harvest," as was foretold to the Ancient Church.

For the heart that believes in the Divine Love and Wisdom that guard man through all the vicissitudes of spiritual growth, there is most interior blessedness in the words written by David in a time of sore distress: "I laid me down and slept; I awaked, for the Lord sustained me. I will not be afraid."—PSALM iii. 5, 6.

Montreal, Va. ELLA F. MOSBY.

Heaven begun is the living proof that makes the heaven to come credible. "Christ in you is the hope of glory." It is the eagle eye of faith which penetrates the grave, and sees far into the tranquil things of death. He alone can believe in immortality who feels the resurrection in him already.—*Robertson.*

THOU knowest me altogether. I knew not
Thy likeness till Thou madest it manifest.
There is no world but is Thy heaven, no spot
Remote; creation leans upon Thy breast.

Thou art beyond all stars, yet in my heart
Wonderful whisperings hold Thy creature dumb.
I need not search afar; to me, Thou art
Father, Redeemer, and Renewer,—come.

—*Jean Ingelow.*

SWEDENBORG STUDIES.

THE WORDS IN A. C., n. 931, AS TO THE END OF THE WORLD.

A LETTER received some weeks ago from Virginia, requested us to treat on Swedenborg's saying as to the duration of the earth. A. C., n. 931, was referred to. This is the passage which was made the subject of a paper which appeared in the twenty-eighth volume of this MAGAZINE, and which has often engaged the attention of our writers. The point is, that there is in that paragraph apparent teaching that the world will come to an end,—a teaching, the contrary of which is elsewhere abundantly presented, especially in a chapter on that subject in the treatise on the "Last Judgment."

We will give the number so far as it is important to our present purpose, and will then present our views as to its meaning. The paragraph is an interpretation of verse 22 of the eighth chapter of Genesis, which reads, "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Remarking upon the first words of this verse which, literally rendered, read, "on through all the days of the earth," Swedenborg says:—

"'Days of the earth' is here all time so long as the earth is or there is an inhabitant upon the earth. The inhabitant then first ceases to be upon the earth when there is no longer a Church. For when there is no Church, the communication of man with heaven is no longer given, and, this communication ceasing, every inhabitant perishes. The Church, as has been said before, is as the heart and lungs in man; so long as these are sound, the mind lives, and so is it with the Church in relation to the Grand Man, which is the whole heaven. Wherefore it is here said that, all the days of the earth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease. Hence it may also be manifest (*potest constare*) that the earth will not endure forever, but that it also will have its end, for it is said all the days of the earth, that is, so long as the earth is. But they who believe that the end of the earth will be the same as the last judgment spoken of in the

Word, where the consummation of the age, the day of visitation, and the last judgment are treated of, are in this deceived. For the last judgment of every Church is when it is vastated, or when faith is no longer in it."

He concludes the paragraph by mentioning the succession of the Churches, and by quoting the passage as to one being taken and the other left, upon which he says, "By one being left is clearly indicated that the world would not then perish."

In seeking for explanations of the declaration that the world will not endure forever, our people have been led to notice that it strangely occurs in a passage, the very words of which declare that the Scriptural teaching commonly understood to refer to the end of the world, do not in reality do so, but refer rather to the end of the Church. This has led some to say that, whatever Swedenborg meant, he did not mean that. We have looked carefully at the passage, and its meaning seems to us to be: —

1. The Church is primarily treated of.

2. It is the end of the Church and not the end of the world which is denoted by various passages of Scripture.

3. Those passages commonly supposed to do so, do not teach the end of the world, but still that is the implication of the passage under notice.

4. The language "all the days of the earth" carries with it the idea that the days of the earth are numbered.

Thus, as we understand it, taking the words as they stand, they indicate that Swedenborg had learned that the commonly used passages did not treat of the end of the world, but the current idea that its end was some time to occur he found implied in another passage, namely, the one under his consideration at the moment. Thus, as we understand it, he had not then arrived at the full truth on this subject just as he had not arrived at his full light on other minor subjects such as the division of the heavens. In other words, although the passages which seemed to refer to the end of the world conveyed to him now a different lesson, one other passage seemed to convey it as an implication.

This is not its implication to modern scholars, even to those unacquainted with the spiritual meaning, because they understand "all the days of the earth" to mean an indefinite duration, the same as "so long as the moon shall endure," "generations and generations," and so forth. But older scholars had no other idea than that it taught that seed-time and harvest would continue for a certain time.

It may seem somewhat strange that Swedenborg, having learned so much as to the spiritual meaning, should find this idea in the sense of the letter on which he was not engaged, but to us it is not strange to find such evidence that he was advancing always in wisdom, and was led to make his wonderful advance one step at a time.

His closing words that one being left was an evidence that the earth would not perish show that he was then looking closely at the literal meaning as well as at the spiritual, and was bringing out both so far as perceived; and this seems to explain why he did not simply give the spiritual meaning of "all the days of the earth," but went on to add a suggestion as to its literal bearing.

No one has ever been in the least doubt, so far as we know, about the doctrine of the New Church on this point. That is made perfectly plain. And the interest felt by our correspondent and others in this passage is not due to any anxiety produced as to the truth, but only proceeds from the desire to know how the words are read by our people. If any other explanation seems more clear, we should be happy to see it presented in these pages.

TRANSLATION OF JOHN XIX. 27.

THERE has been an opinion with some that Swedenborg, in quoting from the Word, gave always so exact a translation that it might be taken as the best Latin rendering possible, and as a good basis for an English translation. But the office of Swedenborg was that of interpreter rather than of translator; and though, in interpreting, he was enabled to shed much, very much, light upon the proper translation of the Hebrew and Greek Scriptures, yet he did not go so far as a translator as some have supposed. Two remarks bear upon

this point: first, he sometimes used without change a Latin version by Schmidt which he highly approved; and, secondly, he often gave more than one translation. Indeed, he is said by a competent authority to have given as many as sixteen Latin words for one in Hebrew. The reason undoubtedly was, that not one of the sixteen Latin words was an exact equivalent of the original one. All contained something of the sense of the letter. Not one contained all of it. Not one was the letter absolutely. A sense of the letter was in each one of the sixteen, but the letter itself cannot be sounded in its depth by Latin or English.

We lately met with an illustration of this truth in looking at JOHN xix. 27, "And from that hour the disciple took her to his own *home*." The word home is placed in italics, because supplied by the translators. The Greek is *eis ta idia*, "to his own," the principal word being an adjective in the neuter plural. But the English "to his own" might mean "friends," when the neuter means "home, possessions, effects." So the word "home" was inserted, and the revisers have retained it.

Swedenborg quotes these words some ten times. In three of these cases he gave *in propria* as Schmidt did, but elsewhere he wrote other expressions. To place them before the reader,—

1. *Apud se* in A. C., n. 2649.
2. *Ad se* in N. J. D., n. 122; A. E., nos. 250, 785.
3. *In domum suam propriam* in A. E., n. 9.
4. *In propria* in A. E., n. 821; Dict. Prob., p. 37; C. L., n. 119.

Now *in propria* is the nearest equivalent of the Greek. *Apud se* is an idiomatic expression meaning "at his house," and so is *ad se*, both having classical authority. *In domum suam propriam* is a paraphrase, an explanation. So that we have an exact translation, two idiomatic phrases giving the idea very nearly, and an explanatory paraphrase.

In the order of time, *apud se* was first written, but this was done but once, and then the explanatory phrase *in domum suam propriam* was used. But later, *ad se*, as more fully indicating the taking of the woman to a place, was written.

Last came *in propria*, a close rendering of both the idea and words of the original, and expressing not only the thought of home, but of every other possession of the beloved disciple. Mary was taken first to his temporary place in Jerusalem during the feast, and afterwards was cared for, we know not where, by all the means in his power.

It will be seen from this instance that the quotations of Swedenborg will bear careful study, and will not yield in all cases a single and unquestionable translation.

THE DIVINE TRINITY.

THE little book known among our people as the "Athanasian Creed" has been issued in a very neat form by the Printing and Publishing Society under the title of "The Divine Trinity and Divine Providence, with related subjects." The change of title was made because another posthumous treatise bore the name of "Athanasian Creed," and because that subject does not run through the work now before us. The new title is cumbrous, however, and goes as far beyond the contents as the old title fell short. Why not use such a title as "The Lord and Man"?

The translation employed is, we believe, the old one somewhat improved by changing the plates in places, but it is still faulty. "In which idea is grounded the belief" seems a poor rendering of *unde fides*, "whence comes the belief" (n. 2.). *Inoculant* (n. 3) is rendered "inosculate." The word "principle" is inserted where it adds nothing to the meaning of "Divine," "Divine Human," and other terms. In n. 17 the imperative future is not recognized. "Which is in proportion to his derivation from the Lord" is rather out of proportion to *quantum trahit a Domino*, "so far as he receives from the Lord" (n. 23). *Esse in se* (n. 29) is rendered "underived being in Himself." The old translation was "being in Himself." It will be seen that the new way translates *in se* twice. A whole sentence is omitted in n. 44. In changing a sentence near the end of n. 51, it is left incomplete so that it reads "but on the contrary hurtful to him and destroy him forever."

We have examined but half the book, and have mentioned

these defects only to emphasize the idea that our publication of Swedenborg moves too fast if it is not thorough and in a manner to last for at least a generation. There would seem to be no need of doing such work hurriedly and superficially. Let us have standard translations.

DOCUMENT CONCERNING SWEDENBORG.

Morning Light tells of an interesting discovery: —

"The second portion of the library collected by the late James Crossley, president of the Chatham Society, Manchester, has formed a nine days' sale at Messrs. Sotheby, Wilkinson, and Hodge's, Wellington Street, Strand. Among the lots was the autobiography of the Rev. John Clowes in his own handwriting, which was bought for five guineas on behalf of the Chatham Library, Manchester.

"A second and more interesting, and, as it also proved, more valuable lot was 'Extracts and Documents concerning Baron Eman. Swedenbourgh,' some never yet published, which was bought on behalf of the Swedenborg Society. We understand that a copy of the portions not yet known will be made by the Rev. Dr. Tafel for publication in the 'New-Church Magazine.' They have been found to be the work of Mr. Peter Provo, and form part of a work which it is stated at the end of the MS. it is not considered advisable to publish 'on account of the political state of the country.'

"It incorporates a fuller statement by Shearsmith respecting Swedenborg than any which has yet been published. This account has evidently been dictated to Provo, and is attested by Shearsmith's signiture."

THE WORK ON THE SOUL.

The Rev. Frank Sewall has completed the translation of the treatise on the Soul, which Swedenborg prepared as the final portion of his great work on the "Animal Kingdom." It is, perhaps, strange that this treatise, which marks the culmination of Swedenborg's scientific preparation, and which is, considered by itself a most important volume of philosophy, should not before have been translated, but we are happy to announce its appearance at an early day. An opportunity will be given to subscribe for copies, in order that Mr. Sewall, whose labor upon the translation has been one of love, may not suffer expense in publishing.

BOOK NOTICES.

PARADISE FOUND. THE CRADLE OF THE HUMAN RACE AT THE NORTH POLE. A Study of the Prehistoric World. By WILLIAM F. WARREN, S. T. D., LL. D. Boston: Houghton, Mifflin, & Co. 1885. pp. 505.

THIS well-printed volume, with illustrations and full indices, contains a remarkable argument. Some four years ago, when Dr. Warren printed in the New-York *Independent* his views on Homeric geography, his opinions were received with very little favor. Since that time he has been at work teaching his theory in the Boston University and preparing this volume. The result may be seen by a glance at the table of contents. He divides his book into six parts with an appendix. The first part considers the various theories as to the location of Eden. The second part presents his theory of its location at the North Pole. The third part brings forward the scientific support which he depends upon, and which is obtained from geogony, astronomical geography, physiographical geology, prehistoric climatology, paleontological botany, paleontological zoölogy, and ethnology. In the fourth part he considers favorable traditions from mythical geography and from Japanese, Chinese, Hindu, Persian, Assyrian, Egyptian, and Greek sources. Part five is devoted to the study of the conditions of the Polar Paradise in respect to light and life. In the sixth part he considers the bearing of his theory on the subjects of biology, ancient literature, religion, and the development of civilization.

The New-Churchman has one brief comment to make on this theory. He cannot but be deeply interested in it all, and he does not underrate the mass of evidence either quoted from five hundred authors or furnished by the genial writer, but he remembers that the "cradle of the race" and Eden are not the same thing. Had Dr. Warren begun with this, and had he shown that the first chapters of Genesis describe the origin of the species, he would have made his argument rest upon its only possible foundation. But he omitted this; he even seems to doubt that the "Hebrew story," as he calls it, is exact history; how absurd then to talk of "Paradise Found," when he is only seeking the region in which human life first appeared? To us, Eden is the state of man in his

earliest religious development. It is not a geographical, but a religious condition. It is not to be found on the map, but preserved in the traditions of the races. We can search for the "cradle of the race," and may find it, but do not then find Paradise or Eden.

The doctor's leap over this point, by taking for granted that which he could not prove, raises suspicions, and leads us to believe that some of the scientists here quoted are made to give evidence which does not quite represent their views. For instance, a number of writers are easily drawn upon to testify that animal life originated in the north. This is very well, but this is not proof that the human race originated at the north pole. The mammalia include man, but his appearance may have been subsequent to that of the mammoths who inhabited the Arctic region. Moreover, the north is by no means necessarily the Pole, where the stars go round horizontally and so forth.

Another bad use of reasoning is when the author seeks to do away with the Arctic night, which of course does not satisfy well his idea of Paradise. Although it is night half the year there, he argues that night is not night, for all the beauties of dawn would prevail in the last part of the time and all those of twilight in the first part, and then also the Aurora would be shining all the time. He can prove anything, as that the Euphrates is not the present river at all, but one named after the old one,—a serviceable argument if not turned against the user when it would take away the main props of his argument.

There are many things here which are not impossible, such as the alleged mild climate of the Pole at one time, or even the existence of a region now submerged, but they are all made to stand as facts supporting this theory. Inasmuch, however, as they are themselves hypotheses, they establish nothing.

But the real trouble with the argument is that the author has avoided the whole question as to man's existence in the Tertiary age, when the Arctic region may have been temperate in climate. We have no evidence that man existed so far back. The doctor has none. So he takes it for granted and asserts it.

The life described by Eden was lived, as we believe, in the Holy Land. Where the race began we do not know, but we shall learn some day through scientific research. An unscientific book like this is very interesting, but it is not convincing.

ARBITRATION BETWEEN CAPITAL AND LABOR. A History and an Argument. By DANIEL J. RYAN. Columbus, Ohio: A. H. Smythe. 1885. pp. 127.

AN admirable discussion of a very important subject, and one which deserves, and must erelong receive, the serious attention of our wisest statesmen and legislators. The design of the work is, "to show the value and necessity of the peace principle of arbitration in settling disputes between capital and labor"; and this the author shows by a very clear, convincing, and forcible argument, basing his conclusions upon facts and statistics gathered apparently with great industry and care. He first points to the failure and fallacy of "strikes," and shows the immense pecuniary loss caused by them to both capitalists and laborers, as well as their generally demoralizing effect — not unfrequently culminating in lawlessness and bloodshed. And he next asks whether it is not "better to make equity a living principle in all disputes of the wage workers, and seek to bring the force of peaceful justice into play." And then he proceeds to show how this may be done — how, indeed, it has already been done wherever the method of "voluntary arbitration" has been adopted. He gives an account of the first systematized method of settling disputes between employers and workmen, which was the establishment by Napoleon, in 1806, of the *Conseils des Prud' hommes* (Councils of Wise Men) at the petition of the workingmen of Lyons; and shows the remarkable success of that institution in terminating disputes by reconciliation — the number so terminated being ninety-five per cent. of the cases brought before them. Then we have an interesting account of the rise and development of industrial arbitration in England, together with some of its beneficent results; also of what has been accomplished in our own country in the same direction, which thus far is very little; and an Appendix containing an interesting report on English arbitration made by Mr. Hill of London to the Massachusetts Bureau of Labor Statistics in 1877, a specimen of an American Arbitration Board, a bundle of interesting letters on the general subject, and "the Ohio Arbitration Act," the bill for which was framed and introduced into the Senate of that state by the author of the present volume.

The work is, on the whole, one of exceeding interest and value at this time, and ought to be read by all the wage workers as well as by employers in our country. We could therefore wish that the

publishers would issue a cheaper edition — in smaller type, on smaller page, and thinner paper — to be sold at twenty-five cents. This we believe would increase its circulation and consequent usefulness tenfold. B.

HEAVEN REVEALED. By B. F. BARRETT. Philadelphia: Porter & Coates. 1885. pp. 382.

THIS volume, the publication of which has already been announced by our presenting a chapter from it in our last number, is defined on its title page to be "A Popular presentation of Swedenborg's Disclosures about Heaven, with the Concurrent Testimony of a Few Competent and Reliable Witnesses." Mr. Barrett, after a brief preface which gives his purpose and illustrates his method, proceeds at once to consider, as to reasonableness, conformity with Scripture, and practically beneficent value, certain points in the New-Church doctrine of the life hereafter.

In this field, which has been traversed by a number of writers, Mr. Barrett is at home through long experience. He writes with great vigor and with an incisiveness which seems to obtain the reader's assent without delay. It is an obviously easy thing to demonstrate the reasonableness of such a doctrine as that of progress in heaven, but Mr. Barrett brings to his work carefully-selected extracts from Swedenborg and such quotations from others as present the subject lucidly, and then he enforces his conclusion by showing its beneficent influence upon the present life. His skill is especially manifest in the early part of the book, where he considers the subjects, "Swedenborg the chosen Instrument," the "Origin of Angels," and the "Essential Nature of Heaven." But he always makes his point, and does not go into particulars which would tax the reader's attention. Sometimes he answers supposed objections ingeniously by referring them to those who already have the objector's esteem. Sometimes he opens the way dexterously by showing the utter unreasonableness of some old doctrine. He has a good way of summing up his points frequently, thus keeping his reader's attention closely fixed upon the line of argument.

The book deserves to be classed with "Noble's Appeal" and "Des Guays' Letters." It presents to be sure but a single doctrine, but that is a doctrine which leads the way to all the others, since all doctrine is the life of heaven, and it is a doctrine to the consideration of which the minds of men seem especially open.

What the world needs most, it is not easy to say, for it needs everything truly spiritual; but what it is most inclined to consider among spiritual things, is the future life.

A few slight defects we notice, such as the mention of Rev. E. H. Sears by the title "Doctor," and the use of a quotation from "D. C." when this work had not been mentioned in the list given, but they do not lessen at all the value of the book nor its praiseworthy attempt to make an irresistible appeal.

The Issues of Modern Thought. Lectures by the Rev. R. L. Tafel, A. M., Ph. D. London: James Speirs. 1885. pp. 179.

A book of the best typographical quality brings eight lectures recently delivered in London. The subjects are Truth, the Evidence of Genuine Revelation, the Word in its Spirit, Faith and Reason, Correspondence *versus* Evolution, Free-will in the Light of Modern Creeds, the Doctrine of a Hereafter and Modern Spiritualism, Modern Theosophists and their Teachings. Dr. Tafel's style is very simple and clear. He states what the doctrine of the New Church is, and then compares with it some prevailing belief. He is philosophical, and a little inclined to go back in each lecture to a presentation of the same fundamental truths. The last essay, that on Theosophy, excels the others in the degree to which erroneous opinions are quoted in the words of their holders, so that the error is made, in a very interesting way, to refute itself. We regret to find passages from the Word quoted from memory, and not exactly.

Uncle Tom's Cabin. New Edition. By Harriet Beecher Stowe. Boston: Houghton, Mifflin & Co. 1885. pp. 500.

We are glad to welcome this neat volume which costs but one dollar, and presents anew the wonderful story which, though thirty and more years old, is fresh as ever in its power for good. Millions of copies have been sold, and it has been translated into Armenian, Bohemian, Danish, Dutch, Finnish, Flemish, French, German, Hungarian, Italian, Illyrian, Polish, Portuguese, Romaic, Russian, Servian, Spanish, Swedish, Wallachian, and Welsh. An introduction gives some account of the origin of the book and its unusual history.

If our readers do not know the two little stories which Roberts Brothers, Boston, have bound together,—"Miss Toosey's Mission" and "Laddie,"— we beg them to do it. We know no more touch-

ing and uplifting stories. Thoroughly English in their characters and scenery, delightfully perfect as literary bits, they have their chief charm in their lessons, so full of the highest truth. The book was not sent us, and we found it in a Sunday-school library, but it is a book for the oldest as well as for children. The author has a great gift, and has used it with grand effect.

By a series of abbreviations — always agreeable to modern progress — the "American Quarterly Church Review and Ecclesiastical Register" has become the *Church Review*. It is still a very large quarterly, of about three hundred pages to the number, and giving the solid thought of Episcopalian leaders. That the *Review* is intensely conservative goes without saying. It is also learned and thorough,—witness the articles on Communion Wine by Dr. Jewett. With the present form we can find no fault except that no suitable table of contents is given. It should have at least room for the paging. Its address is the "Church Press Co.," Box 1839, New-York City.

To those who enjoy the minute study of the Greek Testament we commend the "Notes on Scrivener's 'Plain Introduction to the Criticism of the New Testament'" which have been issued as an appendix to Vol. III. of the *Andover Review*. These brief notes which cover some fifty pages were mostly prepared by Dr. Ezra Abbott. They show his patient thoroughness in verifying and correcting many of the references made by Scrivener. Prof. J. H. Thayer has acted as editor.

The Training of Ministers for the New Church is the title of an address delivered in London in June last, by Rev. R. L. Tafel, and printed in tract form. Its object was to give an outline of the work proposed by the "New-Church Educational Institute," which has been established for the purposes indicated by its name. Dr. Tafel makes a distinction of which we are very glad between the authority of the doctrines themselves and that of men receiving them.

An article by Rev. John Presland in the London *Homiletic Magazine* on the question, "Is Salvation possible after Death?" merits commendation. It not only considers the subject in the manner commonly adopted by our people, but it makes unusually skilful use of quotations from the Scriptures. We hope to find space to give our readers some portions of the article.

THE NEW CHURCH.

Our View and Prof. Ladd's.

THE position held by some "advanced" theologians in regard to the Holy Word is a subject of pressing importance. Indeed, our people know that "according to their understanding of the Word" is the Church or the religious life of men, and they see in every stage of history that the degree of human development has been that of their understanding of and obedience to the Word. Thus, when our Lord came and opened the Word to men, those who were led to receive from Him the Spirit of Truth manifested a degree of religious life which was the astonishment of the pagan world. And again when, through strife and the return to old ways of thought, the Word was set aside by the gradual increase of regard for the sayings of the Fathers, men's religious life went down with rapidity.

At present the attitude of leading thinkers is well defined and, as they believe, strongly defended by logical and therefore impregnable walls. The process of reasoning on which they rely honestly and confessedly is well presented in Prof. Ladd's *Doctrine of Sacred Scripture* and has lately been reiterated by him in the *Andover Review*, in which his expressed purpose is to restate the argument lest any should either mistake it or deem it refutable. With great clearness of statement, the Professor makes his points known, and we have seen as yet only one answer, which he would consider no answer at all.

The Professor's position is that the Word can have but one meaning and this the historical one. Its historical value is then, as to the Old Testament at least, its only or its principal value. The value of a history depends upon the ability of the historian. As we constantly find it stated,—"the stream cannot rise above the fountain." But Moses was a necessarily and manifestly imperfect historian, however wonderfully wise. Therefore, it is argued, the Old Testament is what Moses could make it, and no better. Whoever the authors were, even if they were those commonly reputed to be the authors, "the stream rose no higher than the fountain." If, however, the authors were various unknown persons, writing long after the events, the same rule would hold.

Ezekiel wrote what he could after seeing the architectural achievements of his captors. John of the Revelation had visited places where he must have seen enough to suggest the imagery of the Apocalypse. This argument, which any reader who has not seen it before, can easily fill out, undoubtedly seems, to those who hold it, final wisdom. It is seen by them to solve at once questions long mooted in vaguely expressed books, and it seems to settle them once for all.

The only answer which we have heard to this argument from other sources than our own is vague protestation. Men exclaim that this takes the Bible from them, that they do not believe in the new theory and will not believe in it. But evidences are not wanting that the theory will find no check in mere protest, and we understand Prof. Ladd's recent review article to be an evidence that he finds his opponents retreating and would utterly rout them.

There is an answer to this argument and a refutation of it, as all can see who have any appreciation of the Word. We do not know how far the Professor may be open to a suggestion of ours, but we make it freely. Our remark is, that he is wrong in his premise as to the nature of the Word, when he says that it can have no other than the historical meaning. It may not have to him. The interpretations of Origen, and Behmen, and Guion may have seemed to him to show the impossibility of making out of Genesis anything but plain history; but, when he says that there is in it nothing else, he strains his point. Forty keys may fail in what is said to be a lock, but we ought not, therefore, to declare it no lock at all. All the inventive and imaginative interpreters on earth may fail and must fail with the Word, but this is no demonstration that it is not spiritual throughout.

The fallacy in this *dictum*, "the stream cannot rise higher than its fountain," is in its begging of the question. It implies that Moses, or some other like him, was the author of the Pentateuch. This is mere assertion. And suppose we say that Moses or the others were only conduits and not the fountain. Is this mere assertion, also? It may be so regarded, but it is an assertion made by God himself in every "Thus saith the Lord," confirmed by the perceptions and experiences of innumerable devout minds, and vindicated by the rational presentation of an inner meaning, not imaginative, not absurd, not unworthy of God and man, but bright with Divine Light, strong with the cogency of perfect appli-

cation to men's needs, and vindicating as nothing else can, the inspired character of the Book.

There are fountains like that at Banias under Mt. Hermon, from which the Jordan flows, and travellers, reasoning with Prof. Ladd, would say, "This is the source of the Jordan; we see no other, and therefore there is none." But others would say, "There must be a fountain of this fountain; a spring of springs. Within the mountain the snows from heaven must be distilled. What we see is argument as to what we do not see. Banias is but a mouth."

So would our people answer those who insist that they have found final doctrine as to the Sacred Scriptures. They would agree that the letter must partake of the mental characteristics of the human authors, whoever they were; and who they were, they deem it not uninteresting to inquire. But the Word is the Word. A history it is, but also a prophecy. A story of Israel it is, and vastly more. It is that which could be made flesh and dwell among us, when its spirit was realized in an earthly life that was also Divine.

The thankfulness which we feel for the priceless gift of the rational spiritual interpretation, is increased when we see that thereby is given the means of defending the Word from those who, putting it on trial and finding it as dumb as a sheep before her shearers, conclude its condemnation as being naught more than a common book. It is more. It has been more to myriads. It was infinitely more to Him who had meat to eat in every word that proceeded out of the mouth of God. It will be seen in due time to be more than it is in the eyes of modern theologians.

The English Anniversaries.

Our English brethren seem to have had earnest and profitable meetings. The session of Conference was preceded by a temperance meeting, at which several speakers supported this resolution:—

"That this meeting cordially approves of the action of the New-Church Temperance Society in its endeavor to spread the principles of temperance among the young throughout the Church, and pledges itself to heartily support all movements having for their aim a wise amendment of the laws regulating the sale of intoxicants."

Among the speakers the Rev. R. J. Tilson was the most outspoken. He said,—

"It had been customary to regard drunkenness as an error rather than a crime, but the pity which had been extended to such offenders was quite misplaced. He believed one of the great needs of the day was that it should be punished with as great certainty as any other crime. The mere punishment of the offence could not, however, remove the cause, which must be combated upon the spiritual plane. The evil was not primarily in the drink, but in the sensual and selfish lusts which led to intemperance, and nothing could remove these but shunning them as sins against God. He had been carefully reconsidering his position in this matter during the past year, and had now returned to his first love, to the advocacy of total abstinence. Setting aside altogether the question of the correspondence of unadulterated fermented liquors, upon which he was not prepared to speak with certainty, he was convinced that none of those of commerce could be desirable beverages, they being excessively impure or fortified. The New Church, however, could not declaim against intemperance in one matter and not in another. Consistency, he urged, was the soul of conviction, and he could not understand the position of those who, with many breaths condemned the drinking of impurity, whilst with many thousand others they constantly sucked it in through a pipe or cigar."

The Conference included twenty-seven ministers and representatives from forty-one societies. The President's report is thus summarized by *Dawn;* —

"In his report, the retiring President (the Rev. J. Presland) stated that he had carried out the several Minutes of the last session which prescribed duties for him, among which was the sending of the vote of sympathy to her Majesty in her bereavement, in the death of H. R. H., the Duke of Albany. He also stated that he had revised the liturgy, and had caused the creed of the New Church to be inserted in it, with a rubric recommending that it should be repeated at the close of the reading of the Psalms for the day. Dealing with the replies he had received from the several questions, which, as President, he had addressed to the ministers, he stated that, with one exception, all the ministers make the pastoral visitation of their members one of the duties of their office, that most of them hold meetings in the week for the instruction of their members in the doctrines of the Church, that with but four exceptions every Society in the Church had a Sunday-school, in which the minister as a rule took an active part. He also referred with pleasure to the slightly-improved attendance at the Holy Supper, and expressed the sincere hope that much greater improvement would yet be made in this vital matter. He pleaded eloquently the cause of the New-Church orphanage, which, he said, had been compelled to take cases of a very painful and urgent character, and had thus overdrawn its resources. A similar appeal was made on behalf of the Swedenborg Society, which, at its last annual meeting, had passed a resolution, inviting the minister of the Church to preach an annual sermon, urging the importance of this institution. To the decease of Mr. H. Butter, who for fifteen years was Secretary of the Conference, and who, sixty years ago, was invited by the Conference, then, as now, meeting in Derby, to prepare a spelling-book — to the recent decease of this worthy disciple of the Church he referred in very feeling terms. After referring to the recent revision of the Holy Scriptures, which he declared would

never be satisfactory to the New Church till made by those who accepted the belief in the internal sense of the Word, Mr. Presland concluded a most interesting and complete report, with an allusion to the recent terrible disclosures in the public Press, and announced his intention of moving a resolution pleading for an increase in the age for the protection of girls, the right of search, and the application of the same penal laws to men as are now applied to women."

Respecting the last subject, the following resolution was introduced:—

"That this Conference, while believing that the only radical cure for the disgraceful evils recently disclosed in the public Press, lies in the elevation of public morality, according to the principles of social purity asserted in the Ten Commandments and insisted upon by the doctrines of the New Church, and while urging upon all the ministers of the Church to enforce these principles in their teaching, and upon all its members to embody them in their conduct, desires nevertheless to express its hearty concurrence in every judicious remedial effort of philanthropy and legislation; especially in such as aim at lengthening the period during which the law protects young women until the age at least of eighteen years, at ensuring to parents and guardians the right of searching suspected places for those whom they believe to be detained there for evil purposes, and at equalizing the penal liability of men with that of women."

After some remarks, the resolution was adopted by a unanimous vote, and then the Rev. W. A. Presland moved,—

"That this Conference hereby expresses its hearty appreciation of the courageous and humane action of the editor of the *Pall Mall Gazette*, in making known the grievous evils referred to in the preceding resolution, and congratulates him upon the powerful public opinion, thereby created, and the important amendments now included in the Criminal Law Amendment Act."

There was some dissent on this resolution, but it was carried by a large majority.

When the Stockholm matter came up, there appeared to be much less equanimity than in America. The sensitiveness of Mr. Boyesen, the Stockholm pastor, over the recognition of the ministry, which has temporarily divided his society, seemed to be regarded as a serious bar to further assistance. The usual aid to him was withdrawn, and it was decided to be inadvisable for the Conference to ordain any more ministers in foreign parts,—a conclusion which implies a sort of panic existing for the time. The ordination of two ministers, Messrs. W. Stonestreet and J. F. Buss, was agreed to. The society in Colchester was admitted.

The public meetings, judging from full reports received, were very interesting.

America was represented by Mr. S. Waller, of Seneca Falls, New York.

Lyman Clark.

The earthly life of this friend of all New-Church work closed July thirteenth. Always of feeble health, he was one of the most industrious of men. Locating in early life in a small village as a manufacturer of furniture, he saw it grow into the city of Brockton, Mass., and was believed to be its wealthiest citizen. But his gifts as a man of business were exercised in subordination to his love of the Church, which was constantly upon his mind. Diligent in attendance upon public services, faithful in discharging all church work committed to him, generous in his support of general and local uses of a spiritual character, he has left an example to all who knew him.

In disposing of his property by will, he made the following bequests for the benefit of uses which he had always earnestly supported: to the Theological School, ten thousand dollars; to the Aged Ministers' Fund, ten thousand dollars; to the Massachusetts New-Church Union, ten thousand dollars; to the New-Church Society in Brockton, fifteen thousand dollars.

It is impossible to estimate the good which these bequests will do.

The Maine Association.

It was our privilege during the vacation to be present at the meeting of the Maine Association which took place in Fryeburg, August 30 and 31. Portland, Bath, Bangor, Gardiner, Bridgton, and Fryeburg were represented. The societies reported no marked change during the year. There had been, however, a good missionary contribution. Some time was given to deciding what should be done another year, with the view to making the contribution go as far as possible. All the delegates were modest men, slow to speak and reluctant to advise, but we were convinced that they knew their work well and would not decide upon any backward step. The Association would have benefit from the settlement at Portland of some minister possessing ability to organize and energize the circles of receivers.

The services on Sunday were well attended. Rev. T. F. Wright preached in the morning, and Rev. Frank Sewall delivered in the evening a lecture on the Spiritual World. On Saturday evening a

series of views from Bible lands was shown, with explanations by Rev. John Worcester.

The Fryeburg Society is an active Church in a receptive community, and its pastor, Rev. B. N. Stone, is doing a highly useful work.

Sunday Schools.

THANKS to the energy of the Secretary, Rev. W. H. Mayhew, the report of the last meeting of the Sunday-school Association came to hand with unusual promptness and contained an unusual amount of information. The meeting took place at Cincinnati on the day before the session of Convention. Fifty-seven persons engaged in the work in various sections are reported as having been present, Massachusetts having the highest number, twenty-two. The Secretary has given an excellent summary of the deliberations. The statistics which he has gathered are very interesting. He finds the number of schools reported to be,— three in California, two in Canada, four in Illinois, two in Indiana, five in Iowa, one in Kansas, two in Maine, four in Maryland, sixteen in Massachusetts, one in Michigan, two in Minnesota, eight in New York, five in Ohio, seven in Pennsylvania,— in all, sixty-two. These have four hundred and seventy-five officers and teachers, eleven hundred and fifteen in adult classes, and twenty-six hundred and sixty-nine children. Including those which he did not get, two in Maine, one in Missouri, and perhaps others, we have about three thousand children, and about five thousand in our Sunday-school work.

It is singular that of the sixty-two schools reported, only eighteen use the *Hosanna* as a singing-book. It is certainly a book which exerts a very helpful influence upon a school, especially if its better pieces be carefully practised before they come into use by the whole school.

We are glad to see that the Secretary will have new blanks next year, for we have no doubt that they will elicit still further information.

THE RELIGIOUS WORLD.

Looking towards Unity.

We clip from the news columns of the *Christian Union* a brief account of a meeting which breathed the right spirit: —

"There was recently held at St. Louis, Mo., a meeting in behalf of Christian unity. The ministers in attendance represented the various congregations in the city. The meeting was held in St. George's Protestant Episcopal Church. Addresses were made in favor of uniting for Christian work in the city. The Rev. J. L. Jenkins, of the Congregational church at Pittsfield, Mass., said: A new generation was in the churches and pulpits. But in the last fifteen or twenty years there had been growing, in New England at least, very quietly, but very strongly and earnestly, a desire that the dissevered members of the Church of Christ should be brought together under their one Head. The day of theological controversies was over there; great social problems oppressed, and were engaging the thought and labors of the people of God. With them came a turning toward the means by which they could be solved, and hence a quickening of the desire that the people of God could be brought together in one. As he grew older he believed more strongly in that article of the Creed, 'the communion of saints.' His heart yearned and craved for all sorts of men, of all fashions of belief, who lived in the faith and spirit of Jesus. All Christians were his kinsfolk in the spirit of Christ. It seemed to him that the four hundred years since the Reformation, was time enough to work the will of the flesh, and now that all the good things should be garnered up into one. He spoke of the variety which had been introduced into New England and all other American life, and declared that a church ample in its resources was needed to lay hold on all these varieties of temperament, etc. He believed that the providence of God would make a way for them out of their difficulties; that it would answer the prayer which had gone forth for years filled with passion and longing — a longing for the breaking down of the walls of partition. The Rev. R. G. Brank, of Central Presbyterian Church, said, in part: All that was needed was a clearer manifestation of this truth. There might be diversity of opinion and diversity of observances, but this would not, did not, affect the essential oneness. In grace, as in nature, the various might be harmonious. There was, besides, a growing disposition among the churches to commune together. They ought to multiply occasions like those which their brother (Dr. Fulton) had supplied, to come together in prayer and song to the praises of God. Denominations might exist, but denominational jealousy and strife would in a large measure disappear. More work and better would be done by all, and the whole Church would be lifted up to a higher plane. He drew a splendid picture of the French army deployed on the eve of Solferino, gaining magnificent courage from the sight of their numbers and strength, unknown to them before, because concealed by underbrush. So he hoped would it be with the Church of Christ, whose visible unity would be the presage of victory. 'Coronation' was heartily sung, and the assemblage was dismissed with prayer and benediction by Bishop Robertson."

A Pastor's Habits.

THE following, from Dr. Theodore L. Cuyler, of Brooklyn, may be of interest to others as well as to our ministers: —

"I begin work on my sermons on Tuesday, and I am so engaged, off and on, until the end of the week. Mondays I use for miscellaneous work. I never wrote but one sermon in my life on Monday. I do not think I ever wrote one, or prepared for one,— that is, in the regular course of my ministerial work,— on Saturday. While I am outside of an insane asylum, I never expect to do it. When Saturday comes, I have made it my rule to be clear for the Sabbath. I begin early in the week, so as to be free from any pressure and anxiety in the matter, and in that way can make allowance for interruptions.

"The evening is a bad time in which to work, and yet many clergymen prepare their sermons at that time. All the sermonic work I have done at night in thirty years would not amount, all told, to two discourses.

"I use as much of the five afternoons of the week as I can for pastoral work. Saturday I do not employ in that way. To tell the truth, I suppose, in proportion to the size of my congregation, that I have made more pastoral visits during the last thirty-one years in New York and Brooklyn than, maybe, any other minister in those two cities. I have gone to the extreme in that direction, and some say I have spoiled my people. This custom has cost me a great sacrifice of minister's ordinary recreations, especially in the way of literary recreations and enjoyments; but I have made that sacrifice from a pretty high ideal I have had before me as to pastoral work. Perhaps I have gone to the extreme in that direction. I cannot say that I would recommend all young ministers to do as I have done.

"But my health is good, and I do not care for physical recreations. I never lost but two Sundays in my life on account of sickness. And I am a good sleeper. I have found that the key to a man's success as a minister lies in securing sleep. The word 'sleep' covers half the battle, because ministers break down through the nervous system. The one restorative for the nervous system, and the only one, is sleep. As long as a minister can sleep, he will keep his congregation wide awake; the moment he loses his sleep, they will fall to nodding."—*Homiletical Monthly*.

Canon Farrar under Examination.

THE following letters, which come to us in *Morning Light*, explain themselves, and show how an eminent clergyman holds the faith: —

[*First Letter.*]

SHEFFIELD, June 22, 1885.

"REV. SIR.—Your sermon at our Parish Church on the night of Tuesday the second inst., seems to have given rise to much conflict of opinion, and to some pain, amongst not a few devout Churchmen. Query, — Did you intend conveying in your sermon that salvation depends solely or mainly on holy living? or is a belief in the atoning blood of Christ essential to salvation, particularly of those who live within the influences of the Christian faith? Yours,

[*Reply.*]

WESTMINSTER, June 23, 1885.

"SIR,—The minds of many Christians are so absorbed in words, phrases, formulas, and party opinions, and jealous suspicions, that I am never surprised at any amount of misapprehension and misrepresentation.

"My sermon was perfectly clear, and taught the lesson which is taught (as I proved) by every book and every prophet of the Bible, and most plainly of all, by our Lord Jesus Christ,—that a religion which, calling itself a religion, does not produce holy living, is irreligion under a specious guise; and that a faith which boasted itself as faith, without producing good works, was no true faith at all.

Yours faithfully, F. W. FARRAR.

"You may make any use you like of this letter.

[*Second Letter.*]

SHEFFIELD, June 25, 1885.

"REV. SIR,—I am much obliged for your favor of the twenty-third. It appears, however, that I did not make myself quite clear. Thus: I am, in my studies, given to understand that, first and foremost, I must believe in the atoning blood of Christ; and that if I succeed in laying hold of a true belief in the atonement, good and holy living will, as a natural result, follow this, the true faith. I hope, sir, you will excuse my putting my question again; but if I conscientiously disbelieve in our orthodox view of Christ's death, can piety of life, and a love of my fellow-creatures, and a love of God, gain me salvation?

Yours most obediently,

[*Reply.*]

WESTMINSTER, June 27, 1885.

"SIR,—I would advise you humbly, faithfully, and simply, to do your duty,—do the thing, and so, by serving God in simplicity, not to trouble yourself with abstract notions and verbal orthodoxies. St. Peter says that 'in every nation he that feareth God and worketh righteousness, is accepted with Him.'

"Do God's will, and you shall know of the doctrine.

Yours faithfully, F. W. FARRAR."

Christian Catholicity.

UNDER this head the venerable Ray Palmer, D. D., has lately said,—

"No intelligent and thoughtful observer of what is going on in the world of to-day, can fail to observe many indications of a more and more rapid advance of Christ's kingdom among men. Among these, perhaps, no one is more impressive or does more to quicken hope for the ascendancy of Christianity in the not distant future, than the very notable growth among the several branches of the visible Church, of a Catholic and fraternal spirit. It expresses itself in many ways; especially by an increase of Christian sympathy, of mutual respect, and of candor in appreciating what is peculiar in each other's position, character, and work."

Illustrating the folly of persecution, he said,—

"A good story has been told in relation to the late venerable Dr. Leonard Woods, so long Professor at Andover, which affords a fitting illustration at this point. 'I wrote and published, some years since, a volume against Episcopacy,' said the Doctor, in conversation with a friend, 'and pretty soon one of my own family became an Episcopalian! Then I wrote and published a volume against Swedenborgianism; and, not long after that, another of my family became a Swedenborgian! So I concluded to go no further on that line.' If this story be not true, it certainly ought to be, for the lesson which it carries. Not that fair discussion of opposing views are not sometimes useful, and even very important; but that often there may be found 'a more excellent way,' in the words of Paul. Heart throbbing responsively to heart is likely to accomplish far more for Christian unity than head encountering head in fierce debate."

The Theory of Myths.

THE *Independent* lately contained a witty paper supposed to be extracted from "the Orthodox Review" of 2885 A D., and showing how easily the suggestions as to myths which some Biblical scholars are making would fit American history. We give an extract or two:—

"As an illustration, we remember that before Washington 'crossed the Delaware,' Xerxes had 'crossed' the Hellespont, and Cæsar had 'crossed' the Rubicon, not to mention the escape of William Tell across the Lake Lucerne. It was simply a poetic necessity that their great hero, Washington, must 'cross' *something;* and, if the story had been written a little later it would doubtless have been told of the Mississippi, or the Columbia, or the Yukon.

As a still further illustration of this tendency toward the idealization of history, we may recall the story of the death of two of their most illustrious citizens, Adams and Jefferson. They are commonly asserted to have been among the 'signers' of the Declaration. They are really personifications of the two contesting parties which for generations divided the American people, the popular and the aristocratic elements in the commonwealth. In these two names both classes are represented as joining in the adoption of the fundamental compacts of the republic. But, having them once on the stage as personifications, they must be eventually disposed of. So we are told that they died, and, *mirabile dictu* both died on the Fourth of July; and, more remarkable still, both on the *same* anniversary of the event celebrated. He must be sadly wanting in critical insight who does not see in such myths simple and beautiful idealizations, rather than prosaic necrologies."

A Significant Letter.

THE *Christian Union* prints the following letter under the title, "A Common Difficulty," but makes no comment:—

"I have a large Bible class of young men, all intelligent, thinking men. They have been very much interested in our talks for some weeks; but whenever I try

to get them to take one more step, and enter the Church, I am met with the *doctrines* which they cannot accept. *I* cannot accept them myself, so I cannot urge them. Using an argument of Dr. Abbott's printed last summer, about the laymen not being required to believe all the officers did, two of them united with the Church, but I have become convinced myself that such should not be the case, and I have no heart to try and make any more take the step. I have been a member of the Church for twenty years, and love the Church of God with all my heart; but these other things are a burden to me, and I cannot bear that such reproach should be upon the name Christian. I know I but voice the feelings of thousands of our Church members, and, as ever, when I feel strongly I am led to speak as I may. If we all do this, before very long this dear Church of ours will rise triumpant above all these 'isms,' and our work will go on with greater power than it has ever known. Praying for your continued success, I am, as ever, an old admirer."

God in Christ.

From a sermon delivered at King's Chapel, Boston, by the ex-preacher of Harvard University, we take an extract, showing the marked evangelical attitude of Dr. Peabody: —

"The Incarnation is becoming the one central belief among all enlightened Christians, and I cannot but trust that it will so be recognized that all who own it will deem themselves of one mind and heart as disciples of Christ. The incarnation of God in Christ combines our knowledge of God and our knowledge of human nature in its capacities for the Divine, in its reconciling power to the life which shall draw all men heavenward, in its offerings of forgiveness for the penitent, of union with God to all who love and serve him, and of eternal life with Him whose words are, 'Because I live, ye shall live, also.'

"My friends, let our life here be God in Christ, our pattern and our goal. As we take Christ into our hearts, as we attempt to reproduce him in our lives, let us never forget that we are followers of God as dear children, and may we realize on earth the beginning and humble growth of that oneness with Christ and God which shall be complete and eternal in heaven."

Ministerial Ignorance.

The *Central Presbyterian* of Richmond, Va., has lately said, editorially: —

"There are scores of ministers to-day who adhere to the old notion that the globe was created about six thousand years ago, in six solar days of twenty-four hours each, along with the sun, the planets, and the fixed stars, and that the shells which one finds imbedded in the rocks of the oldest geological formations on the tops of the Alleghanies, or in the limestones of the great Valley of Virginia, were left there by the Noachian flood."

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